

# The Baptist Record

'THY KINGDOM COME'

OLD SERIES—VOLUME 64

Jackson, Miss., Thursday, September 17, 1942.

NEW SERIES—VOLUME 44.—NO. 34.

## PLANS MADE FOR MOTHER BERRY MEMORIAL

Blue Mountain, Miss., September 10—Preliminary steps were taken on the "Mother" Berry memorial Wednesday when the organization committee of the Blue Mountain College endowment movement met in Tupelo. The meeting was presided over by J. P. Kirkland, New Albany.

Leaders for the memorial campaign were selected and members of the committee expect to announce their acceptances early next week.

Alumnae of the college and other friends plan to raise \$100,000, to endow the chair of Bible at Blue Mountain in honor of "Mother" Berry, and hope to secure by November 16, the 92d anniversary of her birth, when her portrait will be hung in the Mississippi Hall of Fame.

The following message to the meeting from Brother D. A. McCall, Executive Secretary, Mississippi Baptist Convention was read:

"Best wishes for a successful meeting today and victory in the proposed campaign. Blessing upon you."

Members of the organization committee are: J. P. Kirkland, Paul Owen, New Albany; Rex F. Reed, Dr. A. J. Stacy, M. E. Leake, Mrs. J. N. Berry, Tupelo; John Collier, Leland; Judson Chastain, Lexington; Albert J. Guyton, Dr. Lawrence T. Lowrey, J. E. Buchanan, Blue Mountain; Miss Jennie Stevens, Inverness; Dr. W. H. Anderson, Booneville; Mrs. Wirt Carpenter, Starkville; W. C. Stewart, Houston; D. L. Fair, Louisville; V. Ward Barr, Corinth; F. Hearn White, West Point; Dr. Ira B. Seale, Holly Springs; Mrs. D. C. Simmons, Jackson; Mrs. J. B. Black, Murfreesboro, Tennessee.—From "Mother" Berry Memorial Headquarters, Frank E. Skilton.

## EXECUTIVE COMMITTEE HOLDS IMPORTANT MEETING

Several matters of importance were considered at a recent session of the Executive Committee and Education Commission.

Gratification was expressed at the large savings in the printing of The Baptist Record, as reports were submitted.

A determined spirit was evidenced in pressing the Now Club to a complete victory in payment of state debts.

The Woman's College Committee was heard and the matter referred to the special Convention committee.

Two amendments to the two retirement plans were adopted in line with Southwide policy. One has to do with disability for chaplains. The other had to do with prior service for Board employees.

A second schedule for payment of past due Clarke Memorial College accounts was set up.

The Executive Secretary was asked to get out a letter reminding participants in the Margaret Lackey Week of Prayer that our work among soldiers, sailors, defense and aviation projects was largely dependent upon the State Mission offerings.

All committee members were present. They are: John D. Davis, Walton E. Lee, W. A. Hewitt, J. D. Ray, R. D. Pearson, E. D. Hurst, Mark Lowry, J. B. Parker and G. C. Hodge.

## MISSISSIPPI COLLEGE OPENS

Enrollment Equals Last Year's Enrollment

Mississippi College has had a remarkably good opening. A considerable slump in attendance had been expected because of the draft, but the registration to date indicates that there are fully as many students now as were enrolled the first term last year. While the total number is about the same, the percentage of girls has largely increased. The va-

(Continued on Page Seven)

## EVANGELISTIC CRUSADE—1943

The rising tide in soul winning effort gathers momentum as indicated by the following:

OXFORD, MISSISSIPPI  
SEPTEMBER 8, 1942  
8:24 P. M.

REV. D. A. MCCALL  
BAPTIST CONVENTION BOARD  
JACKSON, MISSISSIPPI

OXFORD CHURCH AND LAFAYETTE ASSOCIATION  
HEARTILY ENDORSE EVANGELISTIC PLAN.  
FRANK M. PURSER.

Pastor F. G. Wilborn, Neshoba county, writes: "I am asking all five of my churches to join in the Evangelistic effort the week of March 7, 1943, and will encourage the Association to do likewise."

We may count on Neshoba county!

Rev. David T. Cranford, Charleston, visited the Yalobusha Association and states "the people were both interested and enthusiastic. The Association unanimously approved the plan of the 1943 Evangelistic Crusade."

Pastor O. C. Hicks, Ashland, made the motion in the Benton County Association and that association voted unanimously to participate in the Crusade, according to plan.

Brother B. J. Estes, clerk, Lee County Association, wires as follows:

TUPELO, MISSISSIPPI  
SEPTEMBER 11, 1942

D. A. MCCALL

BAPTIST CONVENTION BOARD

THE LEE COUNTY BAPTIST ASSOCIATION VOTED TO PUT ON THE EVANGELISTIC PROGRAM.

B. J. ESTES.

## EVANGELISM IN BAPTIST DISTRICT ASSOCIATIONS

By Roland Q. Leavell, Tampa, Florida

Because of the importance of the Association in the 1943 "Soul Winning" Crusade, we feel led to present this valuable information.—D. A. McCall.

"The first part for a greater evangelism for Southern Baptists should be a great association-wide revival of religion, led by the best workers and ablest pastors in the state," said Dr. E. P. Alldredge, after making a long and intensive survey.

Southern Baptists must multiply our evangelistic efforts by two or three if we hold our own and enjoy any appreciable gain. The very best way to do this is through well-defined, cooperative, associational evangelistic programs. By associational programs we can strengthen weaker churches and stir soul-winning fires in the nearly 6,000 churches which annually do not baptize one single convert. Such programs reach multitudes of lost people in isolated and unchurched areas.

Anyone whose heart is on fire for souls—whether moderator, or evangelistic leader, or pastor, or some good layman or woman—anyone can start an evangelistic program in an association.

### I. Organization of An Evangelistic Committee

Great revivals must be prayed down from heaven; yet they must be promoted on earth. Every district association should have an evangelistic committee, composed of the ablest and most spiritual leadership possible.

An association's evangelistic committee should have at least the five members mentioned below:

1. Leader or chairman.
2. Leader of publicity.
3. Leader of survey or census.
4. Leader of study courses in soul-winning and organization of Andrew soul-winning clubs.
5. Leader in "out-of-the-church" evangelism.

### II. Duties of Evangelistic Committeemen

Perennial revivals do not just happen by chance. They come through perennial praying, perennial personal work, perennial preaching and perennial planning. If an association's evangelistic com-

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## A LAYMAN'S APPEAL TO HIS CHURCH

By J. B. Perry, Sr., Grenada

(On Sunday, December 9, 1939, the pastor of the First Baptist Church, Grenada, asked Mr. J. B. Perry, chairman of the Board of Deacons of the church to speak to the sorrowing members who had just lost their church building by fire. Mr. Perry did not keep any notes of his address, but upon being asked by Pastor Wiley to try to reproduce as nearly as possible what he said on that occasion, has done so in what follows.)

Dear Brother Wiley:

My talk Sunday was made without notes. The people were all sad and wondering what we could do, so I began by holding up a picture of the church building, and let the tears come if they would.

My scripture reading was Haggai 2:1-9, describing the rebuilding of the temple by the exiles, after their return to Jerusalem by order of Cyrus. The third verse, "Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing?" Then the 9th verse: "The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts, and in this place I will give peace."

I began by holding up the picture of the church, saying: "Do you know what this is? Well, this morning it is just a sacred memory to be filed away in the recesses of our hearts, with other dear things that are past and gone. Sad, yes; as we loved its stately outlines. We recall many sacred experiences that occurred within its walls. Many of us were converted and baptized within its folds; many were married; and our dead carried through its portals.

"But now it is only a memory; not a dead memory, as this church will live on, and we turn now to the future.

"We older people have lived out our lives; but if

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## INFLUX OF DEFENSE WORKERS CAUSES PROBLEM AT PASCAGOULA

Baptists Now In Majority

The influx of defense workers is changing the religious picture of many southern cities, but the techniques of churches in reaching these people remain the same, a survey of several "boom towns" reveals, according to Religious News Service.

Pascagoula, Miss., one of the great shipbuilding centers of America, and Pine Bluff, Ark., site of a new incendiary bomb arsenal, are two typical defense towns. Both have doubled their populations in the past two years.

To Ingalls shipyard in Pascagoula alone have come this year 6,000 workers and their families. This migration changes the original ratio of church affiliation from six Catholics, five Baptists, three Methodists to the ratio now of seven Baptists, five Catholics, three Methodists. The smaller denominations in Pascagoula remain the same. This change has placed an increasing responsibility on the Protestant churches which they have thus far been able to meet only sketchily.

One new church in the government housing area has been built by the Baptists and is now self-supporting.

Obviously a vast unchurched populace remains. Ministers and social workers report that families making \$85 to \$100 a week are saving nothing, and developing no sense of the responsibility that money entails toward the support of community institutions.

Pastor Startles Parents

The traditional holiday mood of the gulf coast area and the abundance of money has led to an increased patronage of honkey-tonks by young people. One minister, E. W. Ulmer, visited several of

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## Sparks and Splinters

Receipts for Southwide causes for the first eight months of 1942 were \$658,766.85 more than for the same months of 1941. During the month of August, Mississippi contributed to Southwide causes \$7,250.64. Of this amount \$5,251.28 was for the Co-operative Program, \$1,048.46 was designated, and \$950.90 was for the 100 Thousand Club.

Word comes that Germany has a new hymn book. It contains 284 hymns instead of the average 500 of previous books. When evangelical hymns are retained, they have been severely cut and the content often changed. Some of the new hymns have no reference to God's Word. The Baptist Times, of London, says that a line of one hymn is "We praise the battle and the shriek of death." A baptismal hymn opens with these words, "O tender child of German blood."

With special services held in practically every church in England, Great Britain's National Day of Prayer was observed on a scale never before equalled. Throughout the day, nation-wide radio hook-ups carried the observance into the homes of Britishers from Land's End in the south of England to John o'Groats, the northernmost tip of Scotland.

Word comes from Pastor Earl Brooks stating that the George County Association will meet Wednesday, October 21. The meeting place is not given.

Berwick, Mississippi Association: We voted Sunday to buy \$150.00 war bonds, to send \$75.00 to the Now Club and \$75.00 to the 100 Thousand Club.—Virgil Ratcliff, pastor. (This is an EF church.—A. L. G.)

Renewing his subscription for three years Brother J. W. Story of Second Avenue Church, Laurel says, "I began taking The Record in 1888 and I hope to get it as long as I can read."

First Church, Greenville has had 79 additions since the beginning of the pastorate of Dr. C. S. Henderson on February 1. L. V. Martin, former educational director of Gordon's Creek Church, Atlanta, is assistant to Dr. Henderson.

Dr. H. L. Martin of Senatobia recently aided Pastor S. P. Andrews in a meeting at Van Vleet and will be with Rev. Guy H. Turner of Central Avenue Church, Memphis, in a revival beginning Sept. 27.

The Baptist students and teachers of Northwest Junior College, Senatobia, were honored with a "Get-Acquainted Social" Friday evening, Sept. 11, at the home of Mrs. F. A. Smith who is teacher of the College Sunday School class.

Bolivar County Association which was scheduled to meet with the Shaw Baptist Church will meet at Shelby on September 29. The change was made at the request of the Shelby church due to the fact that they have just completed their new church.

Mrs. W. B. Phillips writes that the Red Lick revival began on the fifth Sunday in August. Rev. R. A. Eddleman, the pastor, did the preaching, and Charles Whitten was in charge of the singing. There were nine additions to the church; two deacons elected and the people feel that they had a great and glorious meeting. Space does not permit us to quote all the nice things said by Mrs. Phillips about Brethren Eddleman and Whitten.

Second church, Greenville: We have had 10 additions the past three Sundays. The interest is fine and the attendance is good.—J. R. Eubanks, pastor.

"Movie Mad America" is a fifty-five page booklet by Evangelist U. E. Harding, and published by Zondervan Publishing House, Grand Rapids, Mich. It is bound in paper and costs 25 cents. This is a severe indictment of the movie industry, and whether or not you agree that the movies are as bad as pictured, you should read the book. It is an eye-opener.

Rev. F. G. Wilborn, pastor of Spring Creek church, is planning a "Work Revival." The following program will be observed: Monday night, "The Church and Its Sunday School." After the message by the pastor, report by the superintendent to the church; election of officers and adoption of plans and goals for the new year. Tuesday night, "The Church and Its Training Union." Same procedure. Wednesday night, "The Church and Its Prayer Life." Thursday night, "The Church and Its Deacons." Friday night, "The Church and Its Financial Program." Reports and plans.

Recent visitors to The Baptist Record office include the following: Rev. M. P. Jones, Hazlehurst; Rev. C. Z. Holland, Canton; Rev. H. W. Roberson, Brandon; Rev. C. S. Thomas, Carrollton; Chaplain Mark Lowry, Camp Hulen, Texas; Mary Bennett, Belhaven College, Jackson; Rev. Othell Hand, Clinton; Rev. Lawrence B. Cobb and son, Dan David, Union; Rev. W. E. Lee, Como; M. P. L. Berry, Mississippi College, Clinton; Dr. Lawrence Lowrey, Blue Mountain, and Rev. W. P. Sandifer of Wesson.

Dr. Norman W. Cox is to be the preacher in a revival meeting at Water Valley, beginning October 12.

The many friends of Rev. L. B. Golden, formerly pastor at Columbia, and now pastor of the First Baptist Church of Greenville, Tenn., will regret to learn that his son, a pursuit pilot, was on Bataan when it fell and they have no advice yet whether or not he was killed or captured.

Hermanville: Since the revival in July our Sunday school has almost doubled in attendance. The sermons of our pastor, Rev. B. E. Padgett, get better and better. Rev. L. W. Ferrell did the preaching for our revival meeting in July. He delivered some good messages and we had a good meeting.

One of our good Mississippi churches wants to employ a young lady as educational director. Letters addressed to the editor of The Baptist Record will be promptly forwarded to the pastor.

Oak Grove, Neshoba county, has called Rev. Glenwood Taylor of Decatur as pastor. The church has gone from one-fourth to one-half time. We have prayer meeting every Saturday night, and also have the EVERY FAMILY Plan of The Baptist Record.—John L. Willis, church clerk.

Rev. J. R. Kyzar recently assisted Rev. Joe Canzoneri in a meeting at Lebanon Junction, Ky. There were 25 additions. The church seemed to have a warm-hearted revival and the pastor's salary was increased \$50 per month. As Brother Kyzar was formerly pastor at Bardstown there were several friends from there who came several times.

O. Z. Fortenberry was unanimously elected as superintendent of a new Sunday school at Smyrna church which has recently been started under the leadership of Rev. W. P. Sandifer.

Holly Springs church gave \$1,201.15 to the Co-operative Program during the past associational year. The total missions was \$2,572.22. Grand total of all expenditures for all purposes was \$9,386.25. This represents an increase of \$1,648.64 over last year. Rev. E. L. Byrd is pastor at Holly Springs.

Pastor R. A. Morris writes that most of the churches of Newton county will cooperate in the county-wide simultaneous revival the week of October 4-11. The church at Newton has asked Pastor Morris to preach in their meeting. In preparation for the meeting a study course will begin September 28. The book to be taught is, "How to Win For Christ."

Clear Creek church, Rankin county: Arrangements have been made for Pastor Fitzgerald to move in the community. He will live in a rented house until we can build a parsonage. Rev. H. W. Roberson assisted in our revival in July. Curtis James, one of our home boys, was ordained for the ministry during the revival. He is a student of Clarke College. Our church will celebrate its fiftieth anniversary Sunday, September 20. All former pastors are cordially invited.—Mrs. T. F. Gibson.

In last week's Record it was stated that Bethel church in Yazoo county has called Rev. Martin Jones as pastor to succeed Rev. A. A. Kitchings who has recently resigned. It was Bethlehem instead of Bethel.

Due to a typographical error it was stated in last week's Record that Rev. Charles Webb is now at Howard University taking a chaplain's training course. It should have been Harvard University.

Pastor Byrd of Holly Springs would like to know the solution to the following problem: Holly Springs is the only church in the association that has sent messengers that did not have some men among the delegates. The pastor was the only man present.

Officers elected at the recent meeting of the Marshall Association were: Rev. E. L. Byrd, moderator; Rev. Clarence Palmer, vice-moderator; Boyd Watkins, clerk; C. D. Collins, treasurer. The 1943 meeting will be held at Potts Camp. Rev. J. B. Parker of Ripley will preach the sermon.

Methodists of America will be asked to make "sacrificial" contributions to a two-phase financial program for \$2,000,000 designed to meet the emergency wartime needs of the denomination, it has been decided by the Council of Bishops and the General Commission on World Service and Finance, meeting in joint session.

The Montreal Catholic Works Committee has requested the Federal Minister of Justice and the Postmaster General at Ottawa to forbid the importation of obscene magazines and publications which have been denied postal privileges in the United States. Failing such action, the committee urged Canadian authorities to impose mailing restrictions similar to those announced by the United States Post Office against publications listed as objectionable.

The twenty-fifth annual session of the Baptist Bible Institute opened September 1, a week earlier than has been the custom in former years. A slightly smaller number of unmarried students enrolled, this being due to war conditions. The opening address was delivered by Dr. H. Leo Eddleman. Two new teachers assumed their duties. Professor W. Plunkett Martin, recently of Richmond, Virginia, becomes associate director of Church Music and Worship. Miss Ruby Daniel, of the Baptist Foreign Mission Board, recently directress of the Girls' School at Budapest, Hungary, becomes teacher of Missions and English. The spirit and prospect for the new year is excellent.

Dr. George W. Truett recently observed his forty-sixth anniversary as pastor of the Dallas (Texas) First Church. Not only, however, has Dr. Truett's ministry been a blessing to the Dallas church during these 46 years, but it has also reached around the world and blessed peoples of almost every land.

Protestant Japanese young people, it is reported, organized a Sunday School on their first Sunday behind barbed wire in the assembly center at Yuyallup, Wash. About 150 enrolled.

JOHNSON CITY, Tenn.: The launching of a church building and expansion and renovation program "the like of which this nation has never known"—to come after the war is over—was predicted here by a priorities field representative of the War Production Board. The official, who refused the use of his name, said that he and associates have been "amazed" at the number of church groups that have had to be turned down for requests for priorities to repair, renovate, or to build new churches in this section and throughout the Deep South. "While these churches are finding it almost impossible to go forward with building programs, unless they had the materials on hand and were in process of building, it strikes me that they and thousands of other churches will want to launch building programs just as soon as the war is over."

Frank Phillips, Bartlesville, Okla., has recently paid off all the indebtedness of the 34 churches of the city. In this city the Methodist, Presbyterian and Christian churches conduct union Sunday night services throughout the year. Dr. Dawson also reports that Mrs. L. W. Alexander of the First church, Waco, Texas, supports 12 foreign missionaries and recently made an airplane tour of South America, visiting the mission stations.

Dr. Louie D. Newton in the Christian Index thinks it's time to protest when "the FHA refuses to allow a burned meeting house to be rebuilt in Philadelphia, yet granted a gambling concern the right to build a million-dollar race track outside of Camden, N. J." He also quotes Extension, a Roman Catholic missionary magazine, stating in April, 1942, that "If the government of the U. S. wants to retain the good will and friendship of the Latin-American countries, these pernicious Protestant 'missionary' activities must cease." This does not come from the South American countries, but from the Roman Catholic hierarchy in the United States.—Watchman-Examiner.

We are happy to be back in dear old Mississippi again after an absence of three years in Louisiana. The writer began the work as pastor of the Lexie and Crystal Springs churches (Walthall county) July 1, but did not move on the field until recently when the new pastor's home was completed at Lexie. The writer and his family were greeted upon their arrival by a nice shower of groceries which was very much appreciated. This is just another expression of hospitality by these fine people.—E. R. Pinson.



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.  
 "A good thing to remember,  
 And a better thing to do,  
 Is — work with the construction gang,  
 Not with the wreckin' crew."

## EVANGELISM IN BAPTIST DISTRICT ASSOCIATIONS (Continued from Page One)

mittee will plan its work and work its plan on a perennial basis, soul-winning victories will begin to appear.

1. **Leader or Chairman**—The committee's chairman should be a man with a burning heart and unselfish spirit. He might well ask himself four questions, (a) How deeply do I care? (b) How sincere is my prayer? (c) How much do I have to share? and (d) How far will I dare?

This leader always should be thinking, praying, planning and practicing soul-winning. He should work with each other committeeman in his particular responsibility. He should have frequent committee meetings. He should present evangelistic plans for the association.

2. **Leader of Publicity**—This member should be one who can and will write. He can use methods such as the following suggestions:

(a) An article may appear in the local or county papers at least once each month. He may write of the programs, the survey, the objectives, the new work started, the spring rally, successful revivals held, etc.

(b) Cuts or photographs of evangelists and pastors and churches are useful.

(c) The state denominational paper may be used.

(d) Radio publicity is most valuable.

(e) The publicity leader should syndicate evangelistic news in a printed or mimeographed bulletin. Send sufficient copies to pastors for distribution monthly at church. Send the news items mentioned above, evangelistic clippings, recommendations of evangelistic books, and announcements about the objectives of the next year's evangelistic program.

3. **Leader of Survey or Census**—This committeeman should strive to have a survey of the whole area made, as well as a census around every church every year.

The survey should search for neglected and unchurched areas, for new communities springing up, for weak churches needing help, for possibilities for new mission Sunday schools, for openings for tent and arbor meetings, for radio opportunities, and for places where street preaching would be advantageous.

A religious census is of tremendous help to rural churches as well as city churches.

4. **Leader of Study Courses and Andrew Soul-Winning Clubs**—An Andrew soul-winning club is a picked group of from five to twenty-five people, who pray together, exchange experiences, and help each other in soul-winning. If there are more than twenty-five possibilities in a church, another club should be formed.

A glorious objective for an associational committee on evangelism is to have at least one Andrew soul-winning club in each church.

This committeeman can promote study courses in soul-winning. Teachers for these classes can be found in the larger churches, among the college students, Sunday school and Training Union leaders, professional men and capable women.

5. **Leader in Out-of-the-Church Evangelism**—This committee promotes evangelism in the "highways and hedges," in opportunities discovered in the survey. He should promote new missions, radio programs, tent or arbor meetings, street preaching, and help for weaker churches.

### III. Evangelistic Program for an Association

Ships never drift into harbor. Nor do great associational programs of evangelism happen by accident. We are laborers together with God. We must plant and water, and God will give the increase.

An evangelistic program is vastly different and

more far-reaching than a campaign. A campaign is for one, two or three weeks; a program is for fifty-two weeks. A campaign is only one item among many in a program.

An evangelistic program should be outlined and submitted for adoption at each annual meeting of every association. This program should have definitely defined objectives, somewhat like the following illustrations:

1. A committee organized as above.
2. A survey of the evangelistic needs and opportunities.
3. A worthy increase in baptisms,—not less than one to every ten members.
4. Every church reporting baptisms.
5. Every church holding a revival meeting.
6. Every church having at least one Andrew soul-winning club.
7. Every church having a soul-winning study course.
8. Every church taking a religious census.
9. Every church promoting some out-of-the-church evangelism.
10. Organization of new churches, missions, Sunday schools, etc.
11. An association-wide publicity plan about evangelism.
12. A spring rally or school of evangelism.
13. Distribution of tracts, Bibles and evangelistic books.
14. Promotion of family altars and family pews.
15. A cooperative associational campaign for rural churches or a city-wide simultaneous campaign for urban churches.
16. Evangelistic activities through the Sunday school, B. T. U., Brotherhood and W. M. U. groups.

The committee should plan its work, and work its plan!

### IV. An Associational Evangelistic Rally

A spring evangelistic rally in each of the more than 900 district associations would make an unparalleled advance in soul-winning through the year. We offer an illustrative program:

#### Morning

Devotional—"A Soul-Winning Pastor."

Discussion—"The Associational Survey and the Needs It Reveals."

Round-table—"How to Win Others to Christ."

Discussion—"Objectives for Our Association."

Sermon—"Jesus, the Model Soul-Winner."

#### Afternoon

Devotional—"A Soul-Winning Church Member."

Discussion—"The Associational Survey and the Needs It Reveals" (continued).

Discussion—"Objectives of Our Association" (continued).

Sermon—"A Perennial Soul-Winning Program for a Church."

This program may be carried out in one day or repeated on five different days in different sections of the associational area.

### V. Types of Evangelistic Campaigns

For associations, evangelistic programs covering fifty-two weeks are recommended. One item on such a program may be a campaign of one, two or three weeks. There are various types.

1. **One Central Campaign**—The churches may have a cooperative revival meeting in a central commodious church, tent or hall. Secure an outstanding evangelist to preach. This plan should be followed by individual church revival meetings.

2. **Extension Revival**—The one central campaign may be extended by having preaching in the central place each night, but having the evangelist and others to go to various churches day after day.

3. **Simultaneous Campaigns**—Simultaneous campaigns are more effective in cities. They are possible in some rural associations, but their difficulties multiply in scattered territory.

4. **A Campaign of Six Weeks**—An effective campaign for rural associations is to have five one-day evangelistic rallies in five different areas, followed by a revival meeting in every church within the following five or six weeks. This permits preachers who are pastors of two or more churches to cooperate.

### VI. A Resolution On Evangelism

A resolution calling for an aggressive program on evangelism should be carefully prepared and forcefully presented at every annual meeting of an association. The following items suggest some

## NOTES FROM NASHVILLE By Walter M. Gilmore

### Southwide Sunday School Clinic

The eleventh Southwide Sunday School Clinic and Rural Training Conference, Harold E. Ingraham, general director, was held in the chapel of the Sunday School Board, Nashville, Tennessee, August 30 to September 13, with 175 carefully selected Sunday school workers representing the territory of the Southern Baptist Convention from coast to coast, each of the nineteen states and District of Columbia being represented, except Maryland and Arizona. All the visitors were housed in one of the dormitories of Peabody College.

The fifty odd churches and missions in the Nashville Association co-operated with the clinic, providing a field of operations for demonstrating the principles and plans promoted for growing more and large and better Sunday schools. The first Sunday afternoon a religious census was taken of the city of Nashville and surrounding territory by some 2,000 representatives of the churches. This was followed up by the next Sunday afternoon with as many more visiting the prospects. Some 200 training course classes were taught each evening in the churches with an approximate aggregate enrollment of over 2,000. Members of the clinic directed these training schools. It is too early to report the results. However, it is safe to predict a greatly increased attendance in the Sunday schools. It is too early to report the results. However, it is safe to predict a greatly increased attendance in the Sunday schools of the Nashville Association and a general revival of interest in Sunday school work.

### Committees from Northern and Southern Conventions Meet

A committee appointed by the general council of the Northern Baptist Convention, requested the Executive Committee of the Southern Baptist Convention to appoint a similar committee to confer with them concerning certain matters. The request was received in the office of the Executive Committee after the annual meeting of the committee had been held. A copy of the letter from Judge E. J. Millington accompanied by a letter from C. W. Daniels, president of the Executive Committee, was sent to all members of the committee. Enclosed was a ballot asking the members to vote either in favor or not in favor of appointing a committee to confer with the committee of the general council of the Northern Baptist Convention. The votes of more than a majority of the members were in favor of appointing the committee. The committee consisting of C. W. Daniel, Louie D. Newton, Walter P. Binns and Austin Crouch will meet with the committee from the Northern Baptist Convention September 23, 1942, in St. Louis, Missouri. The committee will make a report of matters discussed to the Executive Committee at its semi-annual meeting December 16, 1942.

### Western Clergy Permits

In accordance with an announcement sent out recently by Mr. H. W. Siddall, Chicago, from now on the railroads west of and including Chicago, St. Louis, Memphis, Vicksburg and New Orleans will have but one class of clergy fares, regardless of the class of equipment in which the passenger rides. This will be one-half of the first class fare, approximately 1.65 cents per mile.

—BR—

Rev. W. P. Sandifer was called as pastor of the Smyrna church in Copiah county on August 28. He will begin his work with them on the fourth Sunday in September.

points to be included in the resolution:

1. An evangelistic committee, its organization and duties.
2. The survey to be made.
3. The objectives to be set up.
4. The new work to be undertaken.
5. The rally to be held.
6. The worthy increase in baptisms to be sought.
7. Methods for helping pastorless and weaker churches.
8. Cooperation with state mission board evangelistic programs.
9. Special cooperative campaigns planned.
10. Soul-winning programs outlined for Sunday school, B. T. U., W. M. U. and Brotherhood forces.



## The Baptist Record

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### BAPTIST BUSINESS

A business of Baptists is to make more Baptists, —to win others to Christ. Surely, soul winning is pleasing in God's sight, for we are told that it creates happiness in heaven for "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons."

Soul winning was important enough in the sight of Jesus to cause Him to omit eating when talking to the woman at the well. It was so important that our Saviour gave specific commandments concerning it. "Go ye into all the world and preach the gospel to every creature."—Luke 16:15. "The Son of Man is come to seek and save that which was lost."—Luke 19:10. "As thou hast sent Me into the world, even so have I also sent them into the world."—John 17:18. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."—Matt. 28:19-20.

In the Great Commission the word "teach" is better translated "make disciples." It is in the intensive form. It means "Keep on" making disciples. Don't make an effort and quit. Acts 1:8 is a direct commandment. "And ye shall be witnesses unto me." "Freely ye have received, freely give."—Matt. 10:8. In nineteen instances it is recorded that Jesus, during His earthly ministry, stopped to talk to one person.

Soul winning is so important that to impress its significance, Jesus declared that a man's soul is worth more than the whole world. "For what shall it profit a man if he shall gain the whole world, and lose his own soul?"—Mark 8:36.

Jesus thought it so important that He declared it to be His business, "For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

### GO

The first requirement for soul winning is "GO." "He that goeth forth . . ."—Psalm 126:6. "Go ye therefore . . ."—Matt. 28:19. We haven't caught a fish this year. In fact, we haven't been fishing. Thousands of Baptists haven't won a soul this year for the very same reason—they haven't gone where the lost are. To win the unsaved we must go where they are. Few lost folks attend our church services. Frankly, we find no scripture commanding the lost to go to church, but there is plenty of scripture commanding Christians to go to the lost.

The saintliest man or woman in your church will win very few, if any, lost folks at church, but every community has many lost people, and many of this many can be won if WE will GO.

We have read of the Confederate soldier who arrived one morning just before a battle began. He had no time to learn to salute, to shoot, to march or to retreat. He didn't even know the meaning of the bugle calls. Soon the battle began. The Union soldiers far outnumbered the hungry and poorly-equipped Confederates. Because they were greatly outnumbered the Southern army was ordered to retreat. But the new soldier didn't understand the order. When the Confederates were safely behind their new positions they began to sympathize with the raw recruit for they felt certain he was either dead or captured. That afternoon, to their astonishment he came straggling in from the direction of the Northern army. Just six inches in front of his bayonet marched a Northern soldier, with both hands hoisted heavenward. When they chided him for his failure to retreat with the others, his reply was, "I came to fight, not to retreat. The woods are full of Yankee soldiers. Why don't you fellows go get one?"

### A Holy Concern

"He that goeth forth AND WEEPETH. . . ." The soul winner must be concerned over the lost. A mangy, flea-bitten hound dog trapped in a burning building will create more concern than hun-

dreds of lost people in the same section in some communities. Surely Christians should be as much concerned over souls that live forever as they are over dogs that live a little while; over human beings with a soul as over a soulless dog.

Paul was so concerned about the lost that he was not ashamed to tell of his tears which he had shed over the lost. ". . . I ceased not to warn every one night and day with tears."—Acts 20:31b. Jesus wept over an unrepentant Jerusalem.

### "Bearing Precious Seed"

Education has no firmer friend nor more earnest advocate than the writer, but if we had to choose between education and God's word as the ammunition for a soul winner, we would take the latter every time. Soul winners can take a few verses and confound the most hardened sinner. Don't try to out-argue them. Logic will often fail, worldly wisdom will be met by worldly wisdom, but "My word shall not return unto Me void." Too often have we tried other things—now let us try God's word.

### "Shall Doubtless Come Again With Rejoicing, Bringing His Sheaves With Him"

When we go in God's way, carrying God's ammunition there is a certainty about results. We won't win all, but some. Just as some seed fell on stony ground, so will some of our efforts. BUT not all ground is stony.

We do not expect every tomato seed to produce a tomato plant, neither should we expect to win every lost person; even the Saviour didn't win all of them. The rich young man went away sorrowful. Jesus wept over Jerusalem because of their failure to repent. But Jesus didn't quit because He failed on some. He kept on keeping on. So should we.

### "Rejoicing"

The brightest tears, the happiest smiles, the most heavenly looks we have ever seen have been on the faces of soul winners as they brought their fruit to the feet of Jesus.

Other efforts of ours often fail and are fruitless and forgotten in a war-weary and sin-sick world, but a soul won to Christ goes on and on bearing other fruit and widening the results of our efforts just as a pebble tossed into a lake starts a series of ripples that continue until they reach the distant shore.

"He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126:6.

### BR

### MANUFACTURE OF WHISKEY ORDERED STOPPED WHY THE DELAY?

From an Associated Press dispatch we learn that the manufacture of whiskey, gin and other beverage spirits was ordered halted by November 1. But the nation was advised that there was no threat of a hard drink drought. Matthew J. McNamara of the War Production Board's whiskey conversion branch, said that there was enough distilled spirits stored in warehouses to tide over the tipplers for five years.

Permit us to make three observations:

First: The production of whiskey should have been the first thing stopped.

Second: Automobile manufacture, something that was needed, and essential, was stopped several months ago, but the manufacture of whiskey has continued until a five-year supply was accumulated.

Third: We observe that although automobiles are rationed, and the chances are that in a very short time no new ones will be available, the statement is made that enough whiskey is now on hand to last five years. Automobiles are available only for those who can secure a certificate, whiskey is under no such restriction.

If it was O. K. to let them store up a five years' supply of whiskey, the automobile manufacturers and other manufacturers of things that are needed have certainly been discriminated against. It would seem more natural to provide a five years' supply of essentials and non-poison rather than a five years' supply of poison.

### BR

The Riverside Association meets at Tunica church, Friday, October 16th, rather than Thursday, October 15th, as printed in the Association minutes and Baptist Record.

## OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

### MUSINGS OF THE MINISTER

As I drove along a road recently I saw some people fishing in a small pool of stagnant water, a pool so small that it could not possibly have contained any fish worth catching. Perhaps it might have contained a few minnows and tadpoles, but nothing more. What a futile waste of time, even granting that they were enjoying it! Yet I began to consider how so many people are just that foolish in their search for happiness. They are fishing for a large game fish in mud-puddles and ditches where nothing but minnows and tadpoles live! They need to get into the clear, deep water of clean, noble living and leave the shallow puddles of low, selfish living.

The applications of this parable are many. For one thing, so much of that which goes under the name of pleasure, social life, recreation, etc., is pitched on such a low plane that it cannot possibly contribute to one's health of body, mind and spirit. Its appeal is to the lowest instincts and to lazy indolence in things questionable. Yet we claim to be seeking happiness. If we are to find it, we shall be compelled to seek where it dwells; and happiness ("the by-product of a good life") is not found in the mud-puddles of sin, nor is it caught with the bait of indulgence.

Also we find people conducting their homes, their business, their political affairs, and even the Lord's work on a very low plane. They also are "fishing for large fish in a mud-puddle." Success in business, happy homes, good government and the extension of God's kingdom are great matters, and we shall not achieve them by resorting to little thoughts, low purposes, selfish indulgence, easy short-cuts, and cheap schemes. Great enterprises require great souls with vision, energy, intelligence, character, and courage. Hear the parable of the fisherman and heed the lesson thereof!—Dr. S. H. Jones, in The Weekly Bulletin, Brookhaven.

### BR

## Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

### SELF-RESPECT By J. L. Boyd

To respect is to hold in high esteem or estimation. Self-respect is a kind of looking up to, or respect for one's self. A fine thing to have. It is not the pride that goeth before destruction, but a feeling that buoys one to be, to look and to act one's best. It makes one respectable and respected. One never loses the respect of others until he begins to lose respect for himself. And he who has no self-respect shows little respect for others, and vice versa. This quality is what someone has called "the noblest garment with which a man may clothe himself."

Several things enhance one's self-respect. Dress has a great deal to do with it. No one can hold his head up, maintain self-respect, whose clothes are all out of joint, out of date, or in poor state of repair. When a man begins to look "seedy," run down at the heels, with baggy trousers and shoes lacking shine on the heels as well as the toes it is an indication that he is slipping in self-respect. There is something in the adage "Clothes make the man." We hasten to say, however, that one does not necessarily have to be expensively dressed to be well dressed. Cheap clothes can be neat and clean, and made to look well even with patches, and ought, and must for one to maintain his self-respect and retain the respect of others.

Then, too, cleanliness lends to one's self-respect. Clean hands, clean feet, clean face (even in and behind the ears), clean teeth, clean mouth—in short, a clean body without "BO." God-likeness cannot be fully attained inwardly unless God-like-

(Continued on Page Five)



OUR CONTRIBUTED EDITORIAL  
(Continued on Page Four)

ness is maintained outwardly. True, God looketh on the heart. But we are persuaded that even the Lord takes note of the outward appearance and will not hold him guiltless who is slovenly, loose and careless in the care of his body. The first prerequisite to standing in His holy place is "clean hands and a pure heart." Note that hands are mentioned first. The temple of the Spirit should be kept clean as a fit place for His indwelling. And no self-respecting Christian will desecrate the temple of the beautiful Holy Spirit, either by habit or by neglect. God is no party to filthiness, and we hold to the conviction that He will not honor, with His presence and power, the person whose body is filthy and who lives and moves in the realm of the unclean. The chimney corner scripture "Cleanliness is next to Godliness" is true whether it can be found in the Bible or not. Its content is clearly taught in the Bible from "civer to civer."

Lofty ideals, also, help to bolster one's self-respect. It is here, indeed, that the slump begins; for when there is a slump in one's outward appearance the cause is traceable, as a rule, to a let-down on the inside. The good becomes enemy to the best. "The Good is enemy of the Best" only when the good is substituted for the best. And only the lazy, indifferent Christian—the Christian who has suffered a let-down on the inside—will make the substitution. The low plane of doing just enough "to get by" is unholy ground for a Christian. "Honesty is the best policy," we are told, and we are convinced that it is true enough to be chimney corner scripture, too. Paying one's debts is just simple, old-fashioned honesty, and one deserves no special credit for doing it. But to fail or refuse to pay one's debts is dishonesty, and whoever does so falls into disrepute with honest people, and with an honest God. A tithe of the Christian's income is the just, reasonable, honest obligation due the Lord. It is holy unto Him and sacred for the promotion of His cause to earth's remotest bounds. And for a Christian to "cast in a little" now and then, just enough "to get by" in maintaining his self-respect and the respect of others is, in reality, losing his self-respect and is headed for the loss of the respect of others, and also of God. "An honest man is the noblest work of God," and God is mighty proud of His handiwork. We presume that a dishonest man is among the lowest work of God, and that He feels like spewing him out of His mouth.

—BR—

CONTRASTS IN CHINA'S NEEDS AND  
AMERICA'S PROSPERITYThe Plight of Starving Millions in China Should  
Lead to Liberal Giving by Every Baptist Church

It should be gratifying to members of Baptist churches throughout the South that contributions to the \$300,000 War Emergency Relief Campaign have amounted to some \$60,000 more than was requested. Eleven states, we are told, went beyond their quota. Even more must the Foreign Mission Board of the Southern Baptist Convention be pleased, for they more than any others in this country know how badly the money is needed. However, that which has been contributed is not enough, of course, because the needs are indeed great. Therefore, every church should have a part in meeting this need.

As we have gone before churches in the Carolinas and Georgia the response has been good. We have observed that those churches which give most to foreign missions responded most readily to this appeal, as they do to all calls. However, there are some churches in the Southland which as yet have made no gifts to this cause. These lines are written largely as an appeal to them.

It is true that there have been a good many emergency and other calls of late, but we are living in a time of emergencies, and should give more liberally than usual. Let us remember, too, that we are in a period of prosperity, though at war, such as we shall probably not experience again for a long time. It is now that we should pay off all our southwide debts, and at the same time give liberally to the relief of the needy in China, Europe and the Hawaiian Islands.

Perhaps some of our people do not realize how

great is the need, especially in China, at this time.

1. Even in normal times many of the Chinese are desperately poor. This is due largely to the dense population of some areas, poor government, and irregular rainfall. Hence the people are badly underfed. Great numbers of them go to bed hungry every night. In Shantung province, about the size of an average state, there are 35,000,000 people. I have seen children there fighting for leaves falling from the trees. Every weed, sprig of grass, and even the roots are dug up to cook their little bit of millet, corn gruel or black tasteless "Kao-liang" (a kind of coarse millet). The average meal of you people here in America would be considered a feast in China. Those living even in prison camps, penitentiaries and reformatories here fare as well as some well-to-do in China even in normal times. You people, the most blessed of all the earth, live as kings and queens. Your homes are really small palaces. The contrast is striking indeed. And when Christians in China give to the Lord's work—and they contribute liberally considering their circumstances—it usually means that they must eat just that much less.

2. But now in this time of distress, when Japan has brought upon the Chinese such privation and suffering as the world has never known, some forty or fifty million being driven from their homes, farms and places of business by ruthlessness and cruelty unsurpassed, the suffering of these people, our closest allies next to the British, are in dire distress. They love, esteem and respect us Americans as they do no others. Our interest and care in the past through missionaries, whom the informed, educated people respect and appreciate so much, have caused the Chinese to look to us now as to no others for help. And truly, if you will look at your world map, or allow the condition prevailing in other nations to pass through your mind, where else then is there a people able or capable of extending the needed relief? We residents of the most prosperous nation having freely received, should freely give.

Let churches that have not made a contribution to this work and those who would take an additional collection now be reminded that the Baptist Foreign Mission Board in Richmond, Va., will gladly furnish attractive folders on relief and especially-prepared envelopes for collections. Again let us remember that the American people in general were never before so interested in China. For instance, the Inman (S. C.) church, which does not have a large membership and is in a town of only eleven hundred population, gave more than \$600 to emergency relief in addition to supporting a foreign missionary to China. Furthermore, civic clubs to which the claims of relief are presented respond liberally. Maybe some who read these lines will be

REV. R. K. CORDER ACCEPTS SOUTH CAROLINA  
PASTORATE

Again another state reaches out for one of our Mississippi pastors. This time it is Dr. R. K. Corder, who recently resigned from the First Baptist



REV. R. K. CORDER

church, Philadelphia, Miss. He has been called to the pastorate of the First Baptist church, Allendale, S. C. The fact that South Carolina is Dr. Corder's home state softens the blow. Dr. Corder has always been known as a strong denominational man. He has served as a member of the State Convention Board, moderator of his association, trustee of Woman's College and on several important committees. He is a graduate of Baptist Bible Institute and has often been in demand both as Evangelistic preacher and Evangelistic singer.

## Pastoral Problems

By Norman W. Cox

## "WHAT TO PREACH—DUTY"

Duty is a word that has lost its charm in our current thinking. For the average man the declaration that he ought to do this as a matter of duty carries to him the idea, here is something unpleasant that I ought to do but will have no fun in doing. This is very unfortunate. Our fathers did not so regard duty. All of us are familiar with the statement of the great Robert E. Lee, "Duty is the sublimest word in the English language." For those who understand the rewards of doing one's duty, they have the feeling that they are standing in the place that God would have them occupy and are busy doing the thing that God would have them do. They know that the compensations of duty well done are rich and of lasting value.

The reason why duty has lost its charm for many people is that doing the will of Christ interferes with their doing things that are contrary to the will of Christ that they want to do. This state of affairs compels them to bear, as they see it, an unwanted cross. All of us would be far better off if we would discipline ourselves to do many things faithfully and gladly because we ought to do them, that by nature we are not keen about doing.

The pulpit needs to proclaim with positive and insistent emphasis that there are some things that our Christian people must not do that the world about them is doing. It should also be faithful in no uncertain terms to insist that those who name the name of Christ should do certain things that are entirely contrary to their complacency, their love of ease, their selfish desires. Duty should compel us to love the unlovable graciously, to give ungrudgingly, and to do the disagreeable pleasantly.

—BR—

Waitress—I have stewed kidney, boiled tongue, fried liver and pigs' feet.

Customer—Don't tell me your troubles, Sister—just bring me a bowl of vegetable soup.

glad to bring this matter to their attention, for they need only to be reminded of this worthy cause.

The money can now so easily and quickly be sent to Free (interior) China, the Foreign Mission Board having wisely perfected a plan by which it is radioed from New York by representatives of the Bank of China direct to our missionaries out there, of whom there are now seventeen in that area.

The Chinese government holds these in high esteem and appreciates their capabilities and services to such an extent that it gives every possible assistance, for, although the government is extending relief, the task of helping these millions is so great that neither the government nor our missionaries are able to meet all the needs.

Missionaries from nations of Europe, such as England, and especially from the occupied countries, unable to receive funds for relief, are glad to give assistance to our missionaries. Eighty per cent of missionaries of the great China Inland Mission are Baptists. There is full cooperation between these and our own missionaries, especially in such work as this relief effort.

Our missionaries account for every dollar received, and in this relief work there is no overhead, every dollar given reaching its goal in China. And, fortunately, American money is now so sought that one dollar of our money brings about twenty dollars in Chinese currency. A Chinese dollar will not, of course, buy as much as an American dollar here, prices in China having gone up considerably; but one dollar even in their money goes a long way in the purchase of such plain, simple food as is used out there to keep soul and body together. And food can be had if only money is available, even though it comes from India, Mongolia, or even Manchuria.

So let us do our best to save from starvation these millions of suffering, cruelly-treated Chinese, our allies. When thus aiding the people in a material way, the missionaries also lead many to spiritual salvation. Among those needing help are numbers of Christians who have had to flee from the Japanese in occupied areas.

CHARLES A. LEONARD, SR.



## NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Jesus said — "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62.

I

In lieu of the Now Club material we are this week submitting the very fine article below from the facile pen of our former Editor:

### MISPLACED EMPHASIS

By P. I. Lipsey

(Submitted by request)

There is a disproportionate emphasis placed by preachers and some others on "preaching" as distinguished from pastoral work. Most heresies are cases of misplaced emphasis.

In this case it may be due to a desire to shine in the public. But you won't find the word pulpit in the New Testament. It may be due to a misunderstanding of the word "preaching" in I Cor. 1:21. Here preaching means rather the substance or matter which we preach and not the public proclaiming of the word. You may preach to one man as truly as to a thousand, and you will have proportionately better success. In many years of pastoral experience we had very, very few people to ask for membership in the church when we had not personally talked with them about the Lord. We doubt not this is a general experience.

Personal touch was Jesus' method. Recall His getting Phillip; also His talk with Nicodemus, and with the Samaritan woman, with the man born blind. It was the method of the apostles. Peter and John took the lame man by the hand. Paul said that at Ephesus he went from house to house. Phillip got the Eunuch that way. The work of necessity begins that way, and most people are saved that way. The Lord sent the apostles to the people. He never told them to try to get them to go to church.

If we are to reach the people today, it must be done by going after them personally. It is a matter of common knowledge and universal regret that the unsaved people are not in our congregations. The people who are not Christians in any Sunday service is at the vanishing point. It is wasting breath and gospel truth to preach to people who are not there. This is a hand-to-hand fight.

Not only are the sinners not there, but half of the church members in most cases are not present at any of our church services. If we are to do them any good it must be by personal approach and personal appeal. The folks who are not at church are the ones who most need our help. One day in the week will not meet the need.

If they are at church they may easily hide in the crowd. They may convince themselves that the preacher is not talking about them. But when you deal with a man personally there is no dodging the issue. He must face his responsibility and answer yes or no.

It takes more courage and wisdom, more of the grace of God to deal with men individually than to preach to 500 people. Some of us have seen the whole atmosphere of an hour change in fifteen minutes when the pastor reads the word of God and leads in prayer. There is no place for social calls just to keep people in a good humor, but there is a need for spiritual ministry in the homes of the people, and then when they come to church they will listen better and the preacher will preach better, because he has learned what the people need and they know he is their shepherd.

—BR—

Bethany Church, Clarke County has a weekly prayer meeting that meets each Thursday night. Mrs. C. W. Reynolds writes to invite all who will to attend. She suggests that it is going to take a lot of fervent prayer for this old world to be what it should be.

"The Grit to Grapple with Life" by Dr. Strother A. Campbell is a book of 25 sermons that is well worth the price asked—\$1.00. Not all the sermons appeal to everyone, but some of them will. Especially interesting were the ones about the Prodigal Son and The Blessed Mother. It is published by the Broadman Press and may be ordered from the Baptist Book Store.

## CHARLESTON HAS MADE SPIRITUAL AND PHYSICAL PROGRESS

I want to outline a few of the recent accomplishments of our church in the Master's work. Shortly before the coming of Rev. David T. Cranford to be our pastor (June 1, 1941) our church adopted the EVERY FAMILY Plan of The Baptist Record. That was a definitely progressive step, one for which we have been deeply grateful. Brother Cranford had not been on the field long before he asked that our church increase its gifts to the Cooperative Program, and it was done. Soon we considered our suggested goal in the Now Club (\$1500.00) and the church unanimously adopted that goal. Not a single one of our Now Club members has defaulted in payment. A little later we considered the Ministers' Retirement Plan and found it to be the thing which Mississippi Baptists have long needed. We adopted it. As our Sunday school and Training Union increased we found that our church plant was no longer adequate for our needs. Something had to be done, so we decided to build. We had our blueprints when the Japanese struck Pearl Harbor. We immediately decided that to build would present grave difficulties at a time like this. However, God was for us and we soon learned that a very nice residence adjoining our church property on the south was for sale. We investigated and found that the building could easily be adapted to church educational work, so we bought the house and lot immediately and are now using it to great effect. Last August before the purchase of the building referred to above, we had equipped both our house of worship and our pastor's home with Butane gas heat. After the purchase of the additional building we had the gas heating system extended to it. In the last month we have installed an air conditioning system in our church auditorium, following which we refinished the auditorium entirely. In the past year we have made a number of minor improvements in the physical equipment of our church such as: (a) the purchase of 100 new Broadman Hymnals; (b) the purchase of new collection plates; (c) the installing of fluorescent lights; (d) the purchase of both Sunday school and Training Union registers for the church auditorium. There are other such purchases and improvements which I will not take time to mention. Our pastor baptized more than 50 persons into the fellowship of our church in the past year, baptizing as many as 32 in a period of six weeks—Austin C. Neely, reporter.

—BR—

### TO WHICH WE SAY, AMEN!

It would be a strange sort of man who would, while building his house, be kindling a fire to burn it down; or who, while an enemy was trying to force his door, would harbor an ally of the enemy inside his house. That seems to be the bent of America.

The Western Forum speaks as a patriot when it says:

"It is high time that America became aroused and awakened to the peril and curse of liquor and its companion sex vice, as they prey upon the men in our armed forces in this time of war. It should be gotten over to the responsible officials of the nation that, if the Christian forces are to be expected to give 'all-out' support of the war effort, they have a perfect right to expect our governmental leaders to join in an effort to clean up the immoral conditions which are now gnawing at the very hearts of our young men from whom most of the responsible American leadership of tomorrow must come.

"... Let the government set about to clean house, and all lovers of righteousness will join in with the war effort with redoubled zeal. But so long as parents feel that their sons are subjected to moral ruin by liquor and its attending vices, their spirit just cannot be very high as they see the boys march away. Statesmanship that would wink at this, is not statesmanship worthy of America!

"The 130 million Americans are called upon to go all-out to save America. What will there be worth saving if there is to come out of this war a drunken, venereal America, with Alcohol, the King of Saboteurs, on the throne?"—First Baptist Advance, Abilene, Texas.

## Touching The Bases

By Fred R. Langley

Soldiers, Sailors and Defense Projects Service

LET'S STOP THEM. Under this heading we quote a few lines from an editorial taken from the Camp Shelby Reveille. "We owe it to the women who ride the buses to and from camp the courtesy of seeing to it that they are not subjected to language not fit for a cattle car." These words come from the pen of a soldier who recognizes that foul language has no place even among the men of our fighting forces. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Exodus 20:7.

This department received letters from soldiers in places separated by many miles during the past few days. One came from "Somewhere in Australia" dated June 28, 1942. Another from Sioux Falls, South Dakota, the third from Fort Lewis near Tacoma, Washington, and here is a line from the third: "We are located about 40 miles from Mt. Rainier. From my barrack window it appears to be just down the street and is covered with snow which makes it a beautiful sight."

GREENVILLE Army Flying School had the formal dedication of its swimming pool on Labor Day. This Post pool was completed after many hours of hard labor by the field personnel without cost to the government. It will accommodate 500 bathers. The pool was dedicated in honor of a Greenville native, Lieut. David M. Lewy, who was killed in Panama last year in a night training flight.

Folks who have some one in foreign service had better be preparing to heed the advice of the army postal authorities who recommended that Christmas packages be mailed between October 1 and November 1. Packages may not weigh over 11 pounds nor be more than 18 inches long or 42 inches in length and girth combined.

—BR—

### TATE COUNTY ASSOCIATION

The Tate County Association was hospitably entertained Sept. 10 by the Arkabutla church with 15 of the 17 churches represented.

Officers nominated included Rev. William O. Beaty of Coldwater, moderator; H. L. Martin of Senatobia, vice-moderator; Rev. Henry J. Rushing, of Collierville, Tenn., clerk; and Sam C. Stevens, of Senatobia, treasurer.

Rev. A. T. Cinnamond of Senatobia preached the associational sermon and Dr. F. M. Purser of Oxford represented Dr. McCall in presenting the work of the Convention Board. Other visitors were Brethren Auber J. Wilds of the B. T. U. department and E. G. Hightower of the Now Club.

The association voted unanimous approval of the Statewide Evangelistic Campaign and appointed H. L. Martin, H. J. Rushing, Erle Hughey of Arkabutla and W. O. Beaty a committee to enlist the cooperation of the churches.

The next meeting of the association will be held at Coldwater October 7, 1943 with Brother Rushing preaching the associational sermon.

H. L. MARTIN.

—BR—

### BLUE MOUNTAIN HAS OVERFLOW ENROLLMENT

Blue Mountain College opened its 70th annual session with another overflow enrollment. Dr. Ernest C. Ball, superintendent of schools, Memphis, Tennessee, made the address.

Tuesday and Wednesday, students enrolled from seventeen states, three foreign countries, and most of Mississippi's counties.

The extra-curricular groups, Eunomians, Euzelians, and Modenians will finish their "rushing" by the end of the week.

—BR—

White Oak, Smith County: Rev. C. Z. Holland helped me at White Oak. This is his fourth meeting with us. There were 17 additions.—D. W. Moulder, Pastor.



## GOING PLACES

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

Improve church, Marion county, is one of our outstanding country churches. Since January 1 this good church has contributed more than \$3500 in



REV. J. B. RAY

cash, built a new parsonage, installed Butane gas, hot and cold running water, and electricity; gone from one-half to full time, had 70 additions, adopted the Ministers' Retirement Plan, accepted Now Club quota and installed cooling system and Butane heat in the church.

Under the leadership of

Rev. J. B. Ray this church has

adopted the EVERY FAMILY Plan, and so far as we know, without any help from the circulation department of The Baptist Record. Thus the list of EVERY FAMILY churches grows.

Of course, when we heard that J. B. Ray had been called as pastor we knew that it wouldn't be long before they had the EVERY FAMILY Plan, for Ray and The Record are inseparable twins.

Explaining how he did it Pastor Ray writes:

"We have just closed a most glorious revival with Dr. C. L. McKay doing the preaching. The pastor preached last Sunday morning at which time our people adopted the EVERY FAMILY Plan of The Baptist Record. Then Dr. McKay came that night. I took about two minutes before the sermon Sunday morning to explain the EVERY FAMILY Plan and my people gladly and unanimously adopted it. The pastor is the key."—J. B. Ray, pastor.

(Several hundred Mississippi pastors can do the same. If—)

### Benton County Association

Pine Grove church did a good job of entertaining the Benton County Association. Rev. O. B. Renick is the pastor, and he was right on the job. The moderator was kind enough to arrange the program to allow us to speak before noon. And it helped—for we certainly did reap at the noon hour.

Once again the figures proved that the EVERY FAMILY Plan is profitable. The EVERY FAMILY Plan churches of Benton county average giving to outside causes, according to the chart supplied by Dr. McCall's office, \$2.44 per member. The non-EVERY FAMILY churches average 17c per member. The Record didn't make all that difference, but it helped.

Officers elected were: Rev. W. B. May, moderator; Rev. O. B. Renick, vice-moderator; Mrs. Emma Simpson, clerk, and W. B. Gresham, treasurer.

All the reports that we heard were good and quite a number of people expressed appreciation of the sermon preached by Rev. O. C. Hicks, pastor of Ashland church.

Baptist Record readers in Benton county are as follows: ASHLAND 69, Hickory Flat 5, HAMILTON 20, Amaziah 3, Pine Grove 1, Ashland, Rt. 1, 1.

### Prentiss County Association

Prentiss County Association has a program slightly different from most other associations. They have an afternoon session, an evening session and day session. Wheeler church and Pastor G. B. Basden were excellent hosts.

Officers elected were Dr. J. D. Thompson, moderator; Rev. G. B. Basden, vice-moderator; Miss

### MISSISSIPPI SOUTHERN B. S. U. FALL RETREAT

Rev. C. S. Moulder, Baptist student secretary at Mississippi Southern College, and his B. S. U. council spent two days and nights at Camp Dantzler making plans for the Baptist units on the campus of Mississippi Southern during the incoming session.

Excellent programs were given in both night and day sessions. The theme of the retreat was "Endued with Power." Dr. I. E. Rouse, pastor of Fifth Avenue Baptist church, delivered an inspiring message Friday night. He was accompanied to the retreat by Mrs. Rouse, Mrs. C. S. Moulder, C. S. Jr., and Bobby Nell Moulder. Saturday night Dr. J. B. George, president of Mississippi Southern College, and Dr. H. D. Pickens, faculty advisors for the B. S. U. council, delivered two inspiring messages. They were accompanied by Mrs. J. B. George and two daughters, Camielle and Billie.

Members of the council that were present at the retreat were: Mary Elizabeth Thurmond, president; Mary Beth Stoner, second vice-president; Lillian Holcomb, third vice-president; Edna Earl Poyner, treasurer; Joyce Moulder, chorister; Ruby Dale Cockran, pianist; Garnett Boutwell, B. T. U. director; Adriene Harper, Y. W. A. president; Thomas S. Messer, Ministerial League; Bernice Richardson, president of the Voluntary Bible class; Allison Barlow, librarian.

All of the council members were not able to attend the retreat, but will arrive on the campus in due time to lead their respective units.—C. S. Moulder.

—BR—

Lambert Baptist Church has taken another step forward in purchasing a fine, seven room house, one-half block from the church, for a pastor's home. The pastor and his wife, Mr. and Mrs. R. W. Porter, expect to move in within a few weeks.

Gladys Milton, clerk.

We attended the night session and were given time to present the claims of the EVERY FAMILY Plan. We got several good promises and are expecting some new EVERY FAMILY lists in the future. (The Wheeler EF list has already arrived. Evangelist E. D. Estes sent it in.)

Prentiss county Baptist Record readers are listed as follows: Booneville 21, Booneville Rt. 6, 1; Mt. Olive 23, Thrasher 2, WHEELER 24, Baldwin 2.

### Lee County Association

So far as we know Lee county does one good thing that might well be copied by other associations. The first thing on the program is the reading of the Constitution and the By-Laws.

Officers elected were Rev. S. S. Kelly, moderator; Dr. F. M. Powell, vice-moderator; B. J. Estes, clerk, and P. E. Mize, treasurer.

The association met with Calvary church in Tupelo. Dr. Powell and the Calvary people were at their best in entertaining the association. All the reports we heard were well prepared and well presented, and Rev. M. E. Wright preached a good sermon.

As always, we were given a hearty welcome and a good place on the program before noon to present the EVERY FAMILY Plan. At the noon hour at least twenty-five people told us that they liked the EVERY FAMILY Plan and were going to try to do something about it in their own churches.

As usual, it was significant that the financial reports of the EVERY FAMILY churches were better than those of the non-EVERY FAMILY Plan churches.

In Lee county the churches with the EVERY FAMILY Plan averaged \$4.20 per member for outside causes, as reported through the office of State Secretary McCall. The non-EVERY FAMILY churches averaged 26c per member. It was most heartening at the noon hour to have the president of the W. M. U. of Calvary church, which is an EVERY FAMILY church, to say to us:

"The Baptist Record has been, and is most helpful in our missionary program and keeps us all well informed concerning our state work for our Lord and Saviour." Mrs. Read Mitts.

Baptist Record subscribers in Lee county are listed as follows: BISSELL 20, PLANTERSVILLE 61, Richmond 2, Shannon 2, SHERMAN 66, SALTILLO 34, Tupelo First 5, CALVARY TUPELO 239, Tupelo Second 3, VERONA 39, NETTLETON 23, Center Hill 1, Bethany 1.

## WHAT KIND OF BONDS SHALL WE BUY—



### DENOMINATIONAL CALENDAR

#### FOR SEPTEMBER

Evangelism—Association and Church.  
Cooperative Program.  
Association meetings.  
Now Club Support.  
Southern Baptist Theological Seminary.  
W. M. U. Training School.  
State Mission Week of Prayer, 14-17.  
B. T. U. Study Course.  
Tithes and Offerings According to Scriptures.

#### FOR OCTOBER

Enlistment Month.  
W. M. U. Check Magazine Subscription List. Do same for Baptist Record.  
W. M. U. Elect Nominating Committee.  
Layman's Day, October 18.  
State Mission Day in Sunday School, October 25.  
Sunday School Training Courses.

As I cannot write to all who visited and wrote me while I was in the Baptist Hospital, I take this method of thanking them. I want to thank the doctors and nurses, also, for their help. Mrs. Gilfoy, the superintendent, was very courteous. Among the many preacher brethren who came to see and pray for me were: H. D. Jordan, J. L. Sullivan, A. S. Johnson, L. W. Ferrell, G. G. Henderson, E. C. Williams, Dr. Hall, Claude Bowen, Mack Hughes, Roger Danils, R. C. Bounds, H. T. McLaurin, C. O. Stegall, G. O. Parker, S. E. Sumrall, B. T. Bishop, Truitt Dukes, W. L. Compere, T. C. Bankston, Birt Winstead, Bryan Simmons and A. D. Pierce. Countless letters and cards came, and have continued to come. More people came than the nurses could allow in the room. By the help of the doctors and prayers of hundreds I am back at home, feeling fine.—D. W. Moulder.

—BR—

### MISSISSIPPI COLLEGE OPENS

(Continued from Page One)

cancies caused by the boys who have enlisted are being filled by the fair sex.

The classrooms at Hillman have been cut up into dormitory rooms and still with the additional provision for girls every dormitory and cottage room on the Hillman campus is occupied. However, with a little readjustment it would be possible to take two or three more girls.

Since the regular session is divided into terms of six weeks each, it is possible for students to enter at the beginning of any of these terms. The next term begins Oct. 19th and a number of new students should enter at that time.

One of the new courses planned this year is Home Economics. Stress is being laid on subjects which are required for deferment for officer training in the Army, Navy and Air Forces. Trained men are needed in this war as never before and many young men are getting deferment for 1, 2, 3 or 4 years while taking this training.

Mississippi College is striving to keep up her enviable record of producing great leaders who will do their part in war as well as in the peace which is to follow.



## EXPECT . . . ATTEMPT

George W. Sadler, Secretary  
For Africa, Europe and Near East

We are about to observe an anniversary which is more important than many that are widely celebrated. October 2, 1792, will continue to claim the attention and challenge the imagination of the Christian world because it marks a turning point in the history of modern times. Neither revolution in his adopted country nor the maddening sound of bursting bombs in neighboring states can drown the words of acclaim or quench the spirit of appreciation of the man who drove in the direction of molding the modern missionary movement. William Carey was not the first modern missionary, but he was the first to fan the fire of missionary activity into such whiteness that it kept flaming. Others had kindled sparks of missionary enthusiasm, but these fires had gone out when the persons who lighted them left the scene or withdrew the fuel. Our hero's enthusiasm was so consuming and his faith in man and God was so profound that the fire he kindled has never been extinguished. Rather, it has increased in warmth and become more penetrating in purifying power with the passing years.

### Carey, the Crusader

Like sensitive souls of all ages, William Carey was tremendously influenced by the times in which he lived. He sympathized with the underprivileged. He bore the burden of the dispossessed. He identified himself with those on whose feet fetters had been placed. He was at one with those who were in bondage of ignorance and sin.

Baptists in Carey's day were both unpopular and underprivileged. They were not admitted to remunerative offices of the government. Neither could they become teachers in public schools nor officers in the army and navy. The universities would not allow them to be graduated. Knowing the attitude of the Anglican church to Baptists, Carey deliberately identified himself with the despised group. Indeed it is probable that he was challenged by the very hardness of the circumstances of his new comrades. At any rate, it is recorded that John Ryland wrote: "On October 5, 1783, I baptized in the Nene, just beyond Doddridge's meeting-house, a poor journeyman-shoemaker, little thinking that before nine years elapsed he would prove the first instrument of forming a society for sending missionaries from England to the heathen world."

The French Revolution with its emphasis on human rights found a champion in Carey. "Convinced in very truth of the common and equal rights of all men," he yearned to share with every man his affluent inheritance in Christ."

His evaluation of human worth and his desire to share his Christian experience made him a mortal enemy of slavery. It is said that his sister never heard him pray when he did not refer to this business that he considered "so inhuman and accursed."

He was also touched by the disgraceful conditions in which prisoners of his day and the insane found themselves. He was partly responsible, no doubt, for the fact that two of his intimate friends threw the weight of their influence into these reform movements. One of these was a Leicester manufacturer who became a prison reformer and the other a physician who established the first hospital in Leicester "for the rational treatment of the insane."

It is not surprising that the weight of the heathen world became his burden and that the desire to do something about it "burned his bones."

### Carey, the Plodder

An insatiable thirst for knowledge characterized Carey. He roamed the hills and meadows in his efforts to explore and discover. Insects and flowers were his friends. Beasts and birds were his companions. He climbed the most difficult trees and sometimes he came to grief. Once he fell from a tree and the injury that followed caused him days of confinement. As soon as he was able to go out again, he climbed the tree from which he had fallen. When his mother chided him for such recklessness, he is reported to have said: "I couldn't help it, Mother. I really couldn't. If I begin a thing, I must go through with it."

This same spirit was evident when he was pastor for three and a half years at Earls Barton. The little church in which he preached was a sorry

spectacle when contrasted with the famous moated church and its Saxon tower. However, Carey trekked the twelve miles to his parishioners in all kinds of weather and over the worst roads "though they could not pay him enough to cover the cost of the shoes and clothes he wore out in the service."

As he made shoes, he made maps and learned languages, collected data and accumulated facts, all of which were to stand him in good stead in later years. He thus appraised himself: "I can plod. That is my only genius. I can persevere in any definite pursuit. To this I owe everything."

### Carey, the Prayer

In all his getting Carey determined not to let a knowledge of God escape him. He seemed to be sure that the truth about God could be discovered through the study of the Scriptures. With this conviction he set about the task of mastering the Book.

It was also a happy circumstance that Carey "lived in the blaze of Wesley's achievement." This fire doubtless warmed his heart and kindled his imagination. This light surely increased his faith in God and in the power of the Gospel.

It is also fortunate that during Carey's early days churches were being grouped into associations. The one with which he was identified, the Northampton, was one of the youngest and at the same time one of the most active. Hall, the two Rylands, Sutcliffe and Fuller, the leaders in this organization, were men of extraordinary ability. From various parts of Great Britain and even from America those who made up this group heard the call to prayer. "Churches, distressed at their barrenness, welcomed its summons to special monthly intercessions. They climbed the slopes of Carmel, and cried to God for His rain." Just as parents have prayed their own children into mission fields so these brethren prayed themselves in participation in a world-wide project. As has been said: "Only obedience rationalizes prayer. Only missions can redeem your intercessions from insincereness."

The last division of Carey's *Enquiry* dealt with the program that Christians must follow. The very first item in that program was prayer. He was convinced that planning and plodding must be followed by praying.

### Carey, the Performer

While Carey believed firmly in prayer, he was fully convinced that doing the will of God was man's supreme duty. Indeed he was confident that God's will could be discovered and man's power given direction through the processes of prayer. He was growing increasingly impatient because his fellow-ministers were doing so little to answer their own prayers. His heart was torn repeatedly as he looked at his global map and remembered that continents and islands were made up of multitudes who did not know God. Sometimes he was seen to point to these regions and he was heard to say as he sobbed "And these are pagans, pagans!" He begged his brethren to get up and get at this business of extending the Kingdom of God. He himself, he said, was only making and mending shoes that his chief business might be performed.

The people were mightily moved at the meeting of Northamptonshire Baptists at Clipstone in 1791. Sutcliffe and Fuller preached with great power. Then Carey begged them to act. "He struck the heated iron. . . . He besought them on Christ's behalf to become His world-ambassadors, and dare an overseas mission." He reminded them that they kept repeating the Lord's prayer while they ignored its implications. Finally his chance came and rarely has the world heard such powerful preaching. He chided and challenged his hearers as he used the words of the ancient preacher: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not. Lengthen thy cords and strengthen thy stakes."

The members of his audience were pricked in their consciences, but they were willing to remain inactive. It looked as if they would leave the meeting without making definite plans to implement the momentum that had been gathering. Carey was frantic and in desperation, he took hold of the arm of Fuller and cried, "Is there nothing again going to be done, sir?" This was the dart that found its mark. Fuller was now a convert and before the meeting was adjourned, he moved: "Resolved, that a plan be prepared against the next ministers' meeting at Kettering, for forming a Bap-

## A LAYMAN'S APPEAL TO HIS CHURCH

(Continued from Page One)

you might stand where I am and look into the faces of these children and young people (over 200 of them gathered here in this school building, on very short notice), you will realize that they must have a church home, and we propose to give it to them. We will have a more convenient and adequate church and Sunday school building, of which the Baptists, not only of Grenada, but of Mississippi, may be proud.

"How many people here were present at the laying of the cornerstone in 1888? (Three hands were noted.) I well remember that bright, fine June day. How happy we youngsters were! And how proud we were of the new building! Boys of the other churches had long teased us about the small frame church in which we went to worship. Now we were to have the newest and finest church in North Mississippi, and how we crowed over them! Yet many of the older people were in tears, recalling joys and sorrows that had been theirs in our old church, also tears of joy that their dream of a fine new building was about to become a reality.

"All this carried us back to the long ago, and we think of the words of Haggai, read to you a moment ago. The eldest of the Jews who had beheld the glories of Solomon's Temple, and remembering that in their annual journey from far away lands to the Holy City, the first sight of it was with the rays of the morning sun, reflected from the golden dome of that marvelous building, and on returning to their desert homes, the last sight was this same golden vision, that could be seen for miles. David had gathered the gold of Ophir; Hiram had sent cedars from Lebanon; silver and marble had been gathered from all the known world, ready at the bidding of Jehovah, for Solomon to begin and complete this majestic house, that Jehovah's name might be magnified.

"All this was in the minds of the elders, when they saw the building of Zerubbabel, that had been constructed out of debris gathered from the wreckage of the city when destroyed by a ruthless army. So Haggai says: "Is it not in your eyes, in comparison of it, as nothing?" And surely it was. But Jehovah said: "The glory of this latter house shall be greater than that of the former, and in this place will I give peace." How could this be true? Solomon's Temple was, or became, the seat of a cold, pharisaic religion, in which the will of Jehovah was thwarted, and hence was destroyed. This poorer building stood until the coming of the Prince of Peace, and when He was twelve years old, He came to the Temple to worship with His parents. Later, He drove out the thieves and those who debased its sacred use; and in its precincts, He did much teaching. So that its glory and honor were far above that ever seen by the Temple of Solomon.

"Now we shall emulate the example set us in the long ago. We shall build for these young people of Grenada a grander and, we hope, a more sacred place in which to worship than the one destroyed by fire on Friday night. "The conies are but a feeble folk, yet make their houses in the rocks," Proverbs 30:26.

"The Baptists of Grenada are not a feeble folk, and they do not make their houses in the rocks; but we are a strong folk, and we will build our house on the Rock Christ Jesus, and it will be just as powerful as our courage and faith will permit, as 'all power in heaven and earth' is given to Him and He is ready to lead us on."

"Blessed be the Lord for evermore. Amen and amen." Ps. 89:52.

—BR—

Dr. J. B. Lawrence is with Pastor David Cranford and the Charleston church in a meeting September 13-24.

tist society for propagating the Gospel among the heathen." The rest of the story is known: A small group met on October 2, 1792 in the home of Widow Wallis at Kettering and organized a society "for the propagation of the gospel amongst the heathen." About \$60.00 was subscribed and William Carey soon offered his services as a missionary. Carey, the plodder, the prayer, the performer so inspired his fellow-ministers that they, too, became doers of the Word. Other scribes will tell the rest of the story. My plea is that we hear and heed the words that come down to us across the years: "Expect great things from God. Attempt great things for God."



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Hazlehurst, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

I am happy to be back in the office after an absence of two weeks on a vacation in Hot Springs. The days were very refreshing and restful. You are now in the midst of the Season of Prayer for State Missions and I trust it will be a great experience in the life of each one taking part. Send your offering to Dr. McCall as soon as you have finished your gleanings.

Jackson, Mississippi, September 11, 1942

### A FRIENDLY CHAT

with the

### MISSISSIPPI BAPTIST MISSIONARY SOCIETIES

Attention: Madam President

Dear Fellow Workers in the Gospel:

Romans 16:1-4, John 19:25-27 and Luke 8:3.

The Executive Committee of the Mississippi Baptist Convention Board held a good meeting in this office on yesterday. They instructed the Executive Secretary to write you a word about the State Mission offering with particular regard to the soldier work in our state.

At present we are supporting three full-time workers among the hundreds of thousands of soldiers, etc., in our state. More large camps are on their way in every section of our state. We need more workers.

We do not contemplate a special offering for this work for 1943 but rather expect an appropriation of several thousand dollars from State Missions. Our people need to know this. It is a state responsibility.

These boys will go out to fight, some to suffer, and some to die. We must give them spiritual ministry while they are in our midst. We have been helping them, winning them, baptizing them, through the work of State Missions.

You should know how many of them ask for and use this soldier stationery for writing mother, sister, sweetheart, wife, etc.

LET US MAKE OUR STATE MISSION OFFERING EXTRA LARGE TO PROVIDE FOR THIS CAUSE IN THIS EMERGENCY.

Yours in Him we love and serve,  
D. A. McCALL.

Zulueta 502, Havana, Cuba

Dear Friends:

Perhaps some of you have wondered what has become of me and why I have not written. I am sure that some of you have not heard from me in almost a year. But when I tell you where I have been and why I have not written I am sure you will forgive me.

The year of September 1941 to September 1942 has been very unusual for me. On the 9th of last September I left for the States because of illness. In September I had two major operations in the Baptist Hospital in Memphis. I was in the hospital four weeks.

After my operations I spent four months in the States recuperating. I came back to Cuba on the 15th of January of this year. Then in May it was time for me to go to the States again for my regular vacation. I debated as to whether or not I should go as I had been back on the field only four months. But Dr. McCall thought I should go so as to take my regular turn and not leave Mrs. Moseley here alone next summer. He also thought that due to the fact that my operations were so recent that I should not wait until next year to see the doctor again.

So on Mother's Day, May 10th, I left Havana again for the States. But as I had stayed at home four months during the winter and had done nothing, I felt that the summer in the States should be given to the work as much as possible. So I spent most of my vacation traveling. I was in 13 states from May until August. I attended the Southern Baptist Convention at San Antonio, the Y. W. A. Conference at Ridgecrest, the W. M. S. and Y. W. A. camp in Illinois, the Florida Baptist Assembly at DeLand and I was in Tampa for a

week-end where I spoke five times. I was also in Atlanta a few days. I taught one of the Cuban books at most of the places mentioned and tried to interest our people in Cuban missions and in the work of the kingdom all over the world.

I returned to my work last Friday and I am praying that I will not have to go home again until the regular time for my furlough which will be in 1944. The doctor says that I am perfectly well and I am thankful for that. Next Friday I will have been in Cuba 22 years and they have been happy years for me, and I hope that the Lord will let me spend many more years here.

I hope that you will forgive me for waiting so long to write. Last winter I couldn't write because I did not have the physical strength to write. Then the four months that I was here were such busy days, trying to get "caught up" after my absence. It was not easy to find time to write while in the States this summer for I spent most of the time traveling or attending camps and conferences.

The word is as promising as it has ever been and the doors are open for the preaching of the Gospel in Cuba. We covet your prayers.

Sincerely your friend,

MILDRED MATTHEWS.

Iwo, Nigera, W. Africa.

Dear Fellow-workers:

As many of you know, we arrived back in Nigeria last year on April 18th. Since that time we have thought of you many times and have planned many letters to you. Only a few of you, however, have received them for the most of them never were written!

Many of you have been praying daily for us and God has abundantly blessed us and protected us and our work here in Nigeria. We praise Him for His goodness to us and for each of you who have been lifting us up to God in your prayers.

We are happy to be back into our college work. We have a splendid student body of one hundred thirty young men in our preparatory and college classes. We think they are just about the finest in all the land. They are developing along every line and especially would it thrill you to see their spiritual development during the four or five years they spend in the college.

Our College Baptist Church, for which we are still praying for a proper building, is doing some good work. Our students are learning Christian service and church work by doing. We pray that as they go out they will be able to help to build real New Testament churches all over Nigeria.

We have about fifty students who are voluntarily giving much of their time to visiting the compounds and market places and preaching to the people. Each Sunday afternoon this group of students goes out to different sections of Iwo and to nearby towns to witness. They are divided into small groups of from two to eight. Each group has a special place or section to which it goes regularly. Some of the groups also give their Wednesday and Saturday afternoons (which are the only free afternoons during the week which they have) after classes or other work to their preaching. This proves their great interest. I meet with this group each Sunday after our morning preaching service. We give an opportunity for special requests for prayer and for any special causes for thanksgiving. It rejoices my heart to hear these students' earnest requests for prayer and oftentimes their great faith makes me ashamed of my own weak faith. One day I asked a certain student to pray with me about a certain problem and he said, "Do not let it trouble you any longer for we are praying about it and God will work it out."

About fifteen of the students are working in the two Baptist churches, one in Iwo and the other near Iwo. They help in the B. T. U. and W. M. U. work. At the small newly organized church I do not think there is even one woman who can read or write, so one or two of the students help the wo-

men with their programs and records. This work too is done on Sunday afternoons. We have our own Sunday school and preaching services in the mornings. Then on Sunday nights we have our B. T. U. with its six unions.

Raymon and I both enjoy going out with a group to witness almost every Sunday afternoon. I usually go to the compound of the big chief of all the idol worship in Iwo. The chief himself has seemed interested but for the last few weeks has been away from home when we go—purposely I think. Many of the older people say, "We are too old to change from the religions of our fathers but we will give you the children." They themselves fear turning away from their idols, not only because Satan has them bound in superstition, but also because they fear what their own people may do unto them.

At another compound we have been talking with some of the old men. (Of course a large group always gathers to listen and to see me.) One of the men was an Ifa (efa) priest who has told us that he no longer believes in Ifa but that he believes that Jesus is the only Saviour. He says that he has not sacrificed to any idol since we began telling him, about a year ago, that God does not want animal sacrifices now but wants us to accept Jesus as our sacrifice. He has not wholly decided for Christ and will not go to the church because he fears his people. Pray for him and the others like him.

One of our greatest needs is for God-called, trained native missionaries who will give themselves to the work in the villages that are without help. In some of these we have small congregations who want to follow Christ but who do not know how. Some are being led by boys or men who have barely learned to read and that very stumblingly. Pray for these places and that God may send forth laborers into the harvest.

We are grateful to the literature department of our W. M. U. for mailing copies of this letter to you. We believe that you will receive it more quickly and surely by sending it thus.

Please write to us often. Pray daily for us by name, please.

With love from us both,

LEOLA and RAYMON BROTHERS.

Received in Birmingham, June 5.

Postage to Africa: 5c for first ounce; 3c for each additional ounce.

—BR—

### UNITED PRAYER IN WAR TIME

Our country at war, girding itself for the climactic struggle for victory over forces of aggression and anti-Christianity, must have God as ally if she is to succeed.

Taking it for granted that He will be with us, as did the Israelites in the days of spiritual decline under Eli, will prove disastrous. We must know that GOD IS WITH US, and certainly without asking Him to be with us as a nation, we shall have no reason to expect His aid.

America on her knees in this tremendous conflict, or, to change the figure, "Holding up the hands of her leaders" by united prayer, is the only way we can have the aid of Omnipotence. God is with us while we are with Him.

In First Chronicles the fifth chapter and the twentieth verse we read: "They cried to God in the battle, and He was entreated of them, because they put their trust in Him."

Thanksgiving Day, when millions will be reviewing God's mercies to them as individuals, and those He has shown to our great nation, PRAYER should be blended with THANKSGIVING in greater church services than we have ever known.

Let ministers and people set themselves to fill their churches with patriotic praying people on the coming THANKSGIVING DAY.

ERNEST M. WADSWORTH, Director,  
Great Commission Prayer League,  
808 N. LaSalle, Chicago, Ill.



## Sunday School Department

E. C. WILLIAMS, Secretary  
MISS CAROLYN MADISON, Elementary Secretary

JOHN A. FARMER, Associate Secretary  
MISS CAROLYN MADISON, Elementary Secretary

### RIDECREST SIDELIGHTS

#### That Hot Night in Decatur

After descending from the great mountain heights the call "All out" to the crowd of hot, tired, worn and disheveled travelers came as a relief, but not for long. Decatur decided we needed a warm reception and put on full steam. The sidewalks blistered our feet, the sun blinded our eyes, and the hot air burned our nostrils.

Into the hotel, seeking WATER, QUIET and COOLNESS, the thirty-five Mississippians went. The water was fine, the quiet was restful, but the coolness could not be found. We were assigned to rooms that were comfortable in every respect except they were ninety-nine degrees too hot. Thanks to ole Sol. Dinner was announced for 6:30 and a lucky few went to the dining room where a delightful dinner had been prepared for the travelers, but Baptist-like a whole bunch went scouting around for something else, missing one of the greatest treats of the trip. You should have heard the groaning of the unfortunate after hearing of the delightful and satisfying experience of the few. Of course all scattered to see the sights in and around Atlanta and came in, each telling a different tale of some interesting experience.

The call boy made one call the next morning at 4:45. Our patient leaders, Mr. Farmer and Mr. Williams, did not have to wait for any one. For once the Mississippians were thirty minutes ahead of schedule.

—Elizabeth Parke,  
Meridian, Miss.

### Vacation School Promotion

Miss Mattie Mae Burkett, church secretary of the First Baptist Church, McComb, and also associational V. B. S. leader, has a very splendid plan under consideration for the promotion of Vacation Bible schools in the association next year.

One idea is to have a display of Vacation school textbooks, handwork, and notebook work at the general associational meeting in October. Also, to work on a plan to begin an associational Vacation school library and each year buy a set of the department textbooks to be used in the smaller churches that might have difficulty in securing the books.

In other words, her plan is to make this an all-the-year program in order to fully acquaint the people of all the churches with the merits of a Vacation Bible school each summer. This certainly is worthy and we commend Miss Burkett on the idea of striving to help each church in the association to make plans definitely for a Vacation Bible school during the summer of each year.

### Testimony

An interesting statement comes to us from Mrs. W. M. Lessing, Allen, Miss., about their Vacation Bible school. It was not the first school for all of them but it was for some of them. The one who was to direct it was called away and the promotion of it was left to others. They had a most excellent school with the boys and girls being greatly interested throughout and doing a very fine type of work.

This was made possible through the well arranged programs for each de-

partment each day in the regular department textbooks, as well as in the detailed instructions given for some of the additional features, such as handwork, notebook work, etc. The children made a mission offering to some worthy cause that is included in our Baptist program of work. It goes to show that even with a little experience, or even none, a good school can be put on because of the completeness of the textbook programs for each day.

### Only Seven Now

On August 12 there were thirteen associations that had not reported a Vacation Bible school. Since that time six have reported, leaving only these seven with no reports to date: Carroll, Covington, Itawamba, Jasper, Monroe, Pontotoc and Union.

We feel certain that schools were held in some of these associations, and possibly in all of them. Therefore, we sincerely urge that pastors and principals of schools that have not yet reported to us do so at once. The reports are coming in rapidly. We want to get all of these in so as to have that part of our work completed and then begin to push forward on other items of our fall programs.

Please send us your Vacation school reports at once.

### October Training

October is always featured by two great matters so far as the Sunday school is concerned. These are State Mission Day and Training.

The last Sunday in October is State Mission Day in the Sunday schools. Special programs will be sent to every superintendent; in addition, there will be letters and other materials going to our schools also in the interest of State Mission Day.

The item of training is one that is given special emphasis through the entire month of October. Since it is the first month of the new year, the stress is on the Department and Administration books, which is the very logical thing to do. Many of our churches have already made plans for some great training work in October. It should be done by every church. Many new workers will be beginning the first of October. They will need special training and help in order to make the best start. Let's make it possible for them to do their best by providing a special training program for them. Then, those who have been in the work for even many years need it in order to keep on growing. Study is essential to growth and advancement in the Sunday school field as much as elsewhere. Make October a great training month.

—BR—

Smith: "Is your wife economical?"

Jones: "Sometimes. She used only thirty candles on her fortieth birthday cake."

**WOMEN!**  
A DOCTOR'S PERIOD MEDICINE  
X X For The Dark Days  
"The good old reliable remedy"  
NOW ONLY 12¢ per bottle  
NATURE SEED CO.  
Box 11, 175 East Broadway, N.Y.C.



This picture is the baptismal service of the recent meeting with Bissell Baptist Church, Lee County. Rev. F. V. McFarridge, is their faithful pastor. State Evangelist E. D. Estes did the preaching. Local talents led in the music. Minutes of Bissell Church for 1939 shows: No subscribers for Baptist Record. \$45.00 to All Missions causes. \$158.80 to pastor, at that time. Minutes 1940 show: 1 subscriber for Baptist Record. \$14.00 for all Missions. \$172.23 to pastor. Minutes for 1941 show: E. F. Plan of Baptist Record with 43 subscribers. \$46.35 for all Missions. \$111.37 to pastor. 1942 minutes show: \$221.08 for all Missions. \$382.17 to pastor. 4 tithers. This is some of the results of State Mission work and a faithful cooperative pastor working with this fine Baptist church. Bissell. What could they do with more tithers and a stipulated church budget. It would be great. From 10 to 24 have been saved each year. Compare the figures on Missions, pastor's salary and \$50.00 on NOW Club. State workers always help the churches and the pastors.

"I am utterly afraid of anyone who undervalues the importance of the church. We are not to treat the church lightly but are to cooperate with it to the utmost. Make your church the most vital, living thing in your community."  
—Geo. W. Truett.

"There is no panacea for the world but one. One hope only is adequate. God give us to be worthily ready for the great days ahead. The world needs us to live and inspire."  
—George W. Truett.

"The quality most applauded by God and by right thinking men is faithfulness."  
—Geo. W. Truett.

### THE ASH HEAP

Job arose from the ash heap to become a greater man than he had ever been. Could your congregation erect a greater church building if yours were reduced to the ash heap?

Southern Mutual Church Insurance Co.  
Columbia, S. C.

### THE BLUE MOUNTAIN COLLEGE CAMPAIGN FOR ENDOWMENT

It has been deemed wise to inaugurate this year the endowment campaign repeatedly authorized by the Mississippi Baptist Convention, and which has been postponed for the last several years in deference to Mississippi Woman's College campaign, numerous annual emergency cash campaigns by the Convention for debt raising, the Five Thousand Club, and the Now Club. The Convention at Meridian in November, 1941, again authorized the College to inaugurate its endowment campaign within the next year or two, if the time should be propitious. Hence the decision to begin the movement to raise the \$200,000 necessary.

### THE MODENA LOWREY BERRY PROFESSORSHIP OF BIBLE

At the annual meeting of the National Blue Mountain College Alumnae Association in May, the Association voted unanimously to help in the campaign to the extent of launching a movement to raise \$100,000, of the \$200,000, from former students of the College and other friends of "Mother" Berry. This sum is to be used to create an enduring memorial to "Mother" Berry by endowing the Chair of Bible in her honor.

### PORTRAIT IN MISSISSIPPI HALL OF FAME

The first \$100,000 secured will be used for the chair of Bible, and it is hoped the amount will be in hand by November 16, the ninety-second anniversary of Mother Berry's birth, when her portrait will be hung in the Mississippi Hall of Fame at Jackson.

### THE LIFE OF MRS. BERRY

About November 1, there will be on sale at book stores, a book entitled "Mother Berry of Blue Mountain," written by David E. Guyton, and published by the Broadman Press, Nashville, Tennessee. Mention is made in this book of the alumnae campaign to endow the chair of Bible.

### NOT ALONG CHURCH LINES

The memorial campaign will not be conducted along church lines. There will be no church chairman or church organization whatsoever. The campaign will be conducted through former students and other friends of Mrs. Berry.

### "MOTHER" BERRY MEMORIAL COMMITTEE



## Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary  
OXFORD, MISS. JACKSON, MISS.

### 10% of Churches in State Have Study Course

For the first six months of this year 10% of our churches are credited with a Training Union study course. 90% missed the blessing of this additional opportunity for growth. 2% of our Baptist constituency took one Baptist Training Union study course book. 98% missed the blessing and joy of this increased training for better Christian living. Those who took the study course were those in churches where a program had been planned, and this opportunity made by the leaders of the church. People will cooperate with their leaders. Perhaps all will not, but always there are some who will. 12,000 study course awards issued sounds like a large number, and it is, but not in comparison with the 300,000 members of Baptist churches in the state. We should issue in Mississippi each year not less than 300,000 Training Union study course awards. This is lowering the aim to 75% of the members for there are a number who do, and others who would take several courses a year. Check the record below and see if your church is listed with those who had a study course during the first six months of this year. YES, we know some, a large number have had a study course this summer, but this is a SIX MONTH record:

**Hinds-Warren Association:** In Jackson: Griffith, First, Southside, Northside, Parkway, Calvary; First Vicksburg, Bowmar Avenue Vicksburg; Van Winkle, Wayside, Bethesda, Raymond.

**Copiah Association:** Crystal Springs, Hazlehurst, Wesson, Pine Bluff.

**Union Association:** Port Gibson, Fayette.

**Bolivar Association:** Pace, Cleveland, Merigold, Waxhaw, Morrison Chapel, Providence, Gospel Temple, Rosedale, Skene.

**Deer Creek Association:** First Greenville, Rolling Fork, Leland, Belzoni, Hollandale, Straight Bayou.

**Sunflower Association:** Fairview, Indianola, Moorhead, New Hope, Wade, Sunflower, Linn, Jones Bayou.

**Grenada Association:** Grenada.

**Tallahatchie Association:** New Life, Cascilla.

**Montgomery Association:** Winona.

**Yalobusha Association:** Water Valley, Coffeeville.

**Leflore Association:** Calvary Greenwood.

**Riverside Association:** Crowder, Tunica, Clarksdale.

**Panola Association:** Enon, Pilgrims Rest, Batesville.

**Tate Association:** Senatobia.

**DeSoto Association:** Eudora, State Line.

**Union County Association:** New Albany, Wallerville, Myrtle.

**Benton County Association:** Ashland.

**Tippah Association:** Blue Mountain.

**Lafayette Association:** Oxford, New Prospect.

**Pontotoc Association:** Furrs.

**Marshall Association:** Holly Springs.

**Alcorn Association:** First Corinth.

**Lee Association:** Belden, East Tupelo, Calvary Tupelo.

**Tishomingo Association:** Old Ham.

**Calhoun Association:** Derma.

**Chickasaw Association:** Okolona,

Houlka.

**Monroe Association:** Becker.

**Zion Association:** Mantee, Eupora.

**Lowndes Association:** First Columbus, East Columbus.

**Choctaw Association:** Ackerman.

**Winston Association:** Louisville, Ellison Ridge.

**Oktibbeha County Association:** Ma-ben, Sturgis, Longview, Starkville.

**Neshoba Association:** Philadelphia, Spring Creek.

**Yazoo Association:** Anding, Eden.

**Holmes Association:** Goodman, Tchula.

**Attala Association:** First Kosciusko, Williamsville.

**Leake Association:** Lena, Tuscola, Walnut Grove.

**Rankin Association:** Oakdale, Star, Pearson, Mt. Creek, Clear Branch, Clear Creek.

**Simpson Association:** County Line.

**Scott Association:** Good Hope.

**Smith Association:** Oak Grove.

**Lauderdale Association:** Highland Meridian, Midway, Marion, 8th Avenue, Poplar Springs.

**Clark Association:** Pachuta.

**Newton Association:** Hickory, New Ireland, Newton.

**George Association:** Lucedale, Rocky Creek.

**Jones Association:** Pine Grove, Ellisville, West Laurel, Bethlehem.

**Perry Association:** Beaumont, New Augusta.

**Jackson Association:** East Moss Point, First Pascagoula, Second Pascagoula, Escatawpa.

**Gulf Coast Association:** First Biloxi, First Gulfport, Perkinston.

**Lebanon Association:** In Hattiesburg: First, Main Street, 5th Avenue; Glendale, Macedonia, Purvis, Providence, Sumrall, Oral.

**Walthall Association:** Lexie.

**Lawrence Association:** Calvary, Wavilla, New Hope.

**Covington Association:** Leaf River, Lebanon, Salem.

**Marion Association:** Bunker Hill, First Columbia.

**Jeff Davis Association:** Hepzibah, Prentiss, Carson.

**Lincoln Association:** Ruth, First Brookhaven.

**Mississippi Association:** Gillsburg, Liberty, Crosby, Gloster.

**Pike Association:** Silver Creek, Fernwood, Bluff Springs; in McComb, First, Central, Southside, East.

**Franklin Association:** Lucien, Westside Natchez, Mt. Zion.

**Clay Association:** First West Point.

**Pearl River Association:** Picayune.

September is designated as Fall Study Course Month for Training Union. Any time that can be arranged by your church is a good time, but for many churches March in the spring and September in the fall prove the best months. Start the habit of having at least two study courses a year, spring and fall. For next spring we are recommending the soul-winning books. Hoping every church will have a study course in preparation for the evangelistic campaign suggested for every church in the state.

—BR—

Employer: "Surely, you know the king's English?"

New steno: "Why, of course. Whoever said he wasn't?"



PVT. TROY C. ESTES

This cut is a picture of Pvt. Troy C. Estes, Co. H. 18th Inf. First Division, who helped to occupy Germany during World War No. 1 and was discharged in uniform as hereon shown in 1919. This picture was taken on Nov. 11, 1939. Troy C. Estes was a true soldier for our country and for his Christ. He still is. He is now a deacon in Bissell Baptist Church, Lee county, associate Sunday school superintendent, and intermediate boys' teacher. He has been since before World War No. 1, a regular tither, supporting his church, pastor, state missions, the Co-operative Program and the Now Club. He, like many others believes we ought to be a sober nation and a sober army to whip the enemies. God can use sober armies, a sober nation and praying people and bring the VICTORY for God's glory.

Troy C. Estes is brother to Evangelist E. D. Estes, and B. J. Estes, clerk of Lee County Baptist Association.

During the recent revival meeting with Bissell church, he had to help bury his World War buddy, but that night his heart was made to rejoice when three of his Sunday school class were saved.

### 25 YEARS AGO

Brother J. S. Deaton and family are already set up for housekeeping at Fort Worth, Texas.

Rev. T. L. Sasser has been chosen as religious director of the Y. M. C. A. work at the military camp at Jackson, Miss.

Brother H. H. Webb helped in the meeting at Louin. Five were received for baptism, two returned, and one by letter. Pastor M. J. Derrick was in charge.

Pastor R. L. Wallace of Inverness writes: "Just closed a gracious meeting. Rev. H. L. Martin did the preaching and R. L. Cooper lead the singing. The entire community was touched by the meeting."

The Baptist World reports that "Two of the Leavell Boys," Roland and Leonard, are en route to France as Y. M. C. A. workers.

The church at Satartia reported a fine revival with Rev. P. S. Rogers of Ackerman preaching. Four were baptized and six came by letter. A new deacon, A. P. Kelly, was ordained.

R. W. Bryant reported meetings at Zion Hill, Oloh and Carson, with Rev. J. E. Bryant and Dr. J. T. Christian and H. H. Webb helping.

At Salem church in Walthall county the pastor, A. F. Davis, did the preaching and 20 were added by baptism. An offering for state missions exceeded the quota requested.

A Missionary Baptist church was organized three miles south of Mt. Pleasant, Miss., bearing the name of William Carey Chapel, with 21 by letter and 11 by baptism as charter members. The church called Rev. W. M. Fore as pastor. He had held a "brush arbor" meeting, from which the church started.

Hostess (gushingly): "You know, I've heard a great deal about you."  
Politician (absently): "Possibly, but you can't prove anything."

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**STANBACK**  
FOLLOW DIRECTIONS 10+ & 25+

## Preparedness Is Patriotic!

TRAINED FORCES will win the WAR

TRAINED LEADERS will win the PEACE

YOUTHS with ability for LEADERSHIP should be in training now.

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The Army, Navy and Aviation plans make it possible for young men 18 to 26 to continue in College 1, 2, 3, or 4 years while being trained.

Clinton, the Baptist Center of Mississippi, offers to choice young men and young women ideal social life and Christian environment which is unexcelled.

Rates are reasonable. Next term begins Sept. 7.

MISSISSIPPI COLLEGE — Clinton, Mississippi



### A REVIVAL OF RELIGION MUST COME

Chaplain Jas. A. Bryant  
Camp Gordon, Georgia

I shall present briefly for your consideration the most vital question that faces our people today, here and around the globe. You who love your country, you who have reverence for the truth, you who are faithful to your God, and love your home; all will find the following thoughts worth your time and consideration.

**A Revival of Religion Must Come:** To save our nation from moral collapse. The mechanics and framework of our nation are not imperiled, but our social order is beginning to rot. In many places it is already putrified. Homes are falling apart, the Christian Sabbath is desecrated, human character has declined in value to the level of the barnyard. Economic values are shrinking. Drunkenness, immorality, dishonesty, selfishness, is rampant in high places and low. There is no remedy for this moral disintegration except a genuine revival of religion. That is the only answer.

A revival must come to purge our churches from sin, weakness and lethargy. The fire of God will burn away the dross and awaken all our people to action. There were 36,000 fewer baptisms in the South last year than the year before. The South, the Bible belt, is growing heathen before our eyes. In order to revitalize our churches and set them forward with a positive message and a definite solution for the needs of men today there must be a revival. To reclaim the backslidden, to determine who is really Christian and who is a hypocrite among us, to set the Christians about their main job of building character, we must have a revival. A revival must come to vitalize our armed forces for victory. Our fighting men must have a clear consciousness that they are fighting for a country, for a system of life that is right with God. They must have the flame of victory in their hearts. This can come only from the heart that is right with God. High morale, a conquering enthusiasm, the knowledge that God is with us, grows out of the presence of God in the lives of obedient men and women.

Only a revival can solve the problems of capital and labor. If labor is to be efficient, united, determined to produce, every laboring man must work for the Glory of Christ, and the good of the nation without thought of profit. So must capital be willing to lay itself out for the common welfare of all, and see that money and property alike get their real value from human character, and human character gets its value from being rightly related to God. Money and property alike are cheap when they are handled by cheap men. Men are cheap and weak apart from Christ. The principles of Christ will settle the problems of capital and labor.

A revival must come, to provide society as a whole with the inner strength for the long struggle ahead. The force that finally prevails in any

struggle is moral force. People are nervous, suspicious; they drink too much, smoke too much, they get jittery, all because they are hollow inside. They are full of human wisdom, and depend on mere human powers, for their tasks. Christianity and democracy will rise and fall together. The moral dynamic that will provide our people with the necessary strength for the long struggle ahead is a revival.

A revival must come so that we can settle rightly and finally the race problem. As surely as we live this race problem must be solved. The only principles on which it may be solved are Christian principles. The principles of Christ are not operative in most of our churches now. A revival will arouse the people and move us forward a generation and help solve once and for all this vital problem.

A revival must come—to give God a chance to bless the world. This conflict is no surprise to God. He knew it was coming. He has the solution. He has His purposes for it and will accomplish them. He gets into no impossible situations. He has to deal with impossible people many times, but He always works out His plans. We are being shown some things which we should have known all along.

We are finding out that all people are equal in value before God. That all of His children are entitled to their proper share of the things of the world, that no group, race, nation, class or creed is to have priority of any kind in the courts of heaven and earth. This war will make this fact stand out in bold relief. But for God to give to the children of men all the knowledge, all the blessings, He has in store for us—and awaits to give—we must do our part—we must meet the conditions for a revival. We must give Christ the pre-eminence. Right now, from this hour forward.

God has too much invested in the world, He has too many children involved in this struggle, He has too much at stake: He must have vehicles, channels, life-lines, to reach them with His blessings. The world is on fire from hell. The water of life is needed to quench the roaring flames. A revival of religion will stimulate sympathy, open hearts, energize souls, and make possible the release of rivers of living waters to the dry and parched lives caught in this hellish conflagration. God is going to bless. Will He bless through you or will He have to pass you by?

A revival must come—to save millions of lost, who would not otherwise be saved at all. Lost, hell-bound people have accumulated in large numbers in every community, while churches have given pink teas, dances, parties, closed their doors on Sunday night, and left the lost to die and go to hell. God wants all these people saved. Only a revival of religion will reach them.

A revival must come to cause the nations of the world to make a peace of justice, righteousness, brotherhood,

and good-will, under the fear of God. There has been already too much carnage, death and destruction of property for this war to end in hopelessness or an armistice. This time there must be a clear-cut verdict from God and from the world of common people. The results this time cannot be a 2 to 1 or a 4 to 3 decision. It must be unanimous. And only God can control the people and make it right. Not presidents, popes, kings, princes, dictators, agitators, or commentators, generals, heroes, devils or angels, all working separately or together can properly write the peace. God ALONE can do it. He must have representatives at that table. And for Christ to be present at that peace table—we must start now—a revival must come—so that the moral pressure, the united public opinion of all Christian peoples everywhere will demand and get—CHRISTIAN STATESMEN WHO WILL STAND HITCHED to the principles of righteousness—to be seated at that table when the time comes. There is no alternative. A revival has always been God's answer to a bewildered world. Never has He ever been able to straighten out the mess without a revival.


A revival must come to keep the human race from self-destruction. We have sought statesmen, given them unlimited power to do anything except interfere with our luxuries, comforts and pleasures. We have selected military leaders to lead our forces and then complained if they drafted some of our men. This is not a local fight, nor a before-breakfast brawl. We stand at the watershed of history. The Christian today has a greater opportunity to actually demonstrate what Christ can do than the apostles had in the first century. If Christianity has the answer to the ills of the world, let's give it a chance. If it does not have the answer—then it is not the religion I want to live or die

by. You know, and I know that Christ is able to heal the nations now. But He cannot heal the nations' wounds until the pus and corruption of evils, too vile to name and too numerous to enumerate here, are mashed out, burned away and sterilized by suffering.

How is this revival coming? All admit it must come. President Roosevelt, Secretary Hull, and all the leaders who have their hands on the pulse of the world are all agreed that the answer is a revival. Then what are you going to do about it? Blame nobody but yourself from this moment on, unless you let this revival start in your own heart right now. Face your own sin, how you have robbed God, neglected your Bible, the Lord's church, how you have even quit being interested in anybody's troubles but your own. Face it now in the light of heaven. Realize that your sin and mine have brought us to this sad plight. Confess it all to God. Repent immediately, and pray until God starts action. Depend entirely upon God's Spirit for the results. Implicit faith in Him, that He who has promised will actually keep His word. "If my people—will humble themselves, and pray, and seek my face, and turn from their wicked ways—then will I hear from heaven, and forgive their sin, and heal their land." Knowing this promise—and then being derelict in meeting its requirements and suffering.

(Continued on Page Thirteen)

10c
25c



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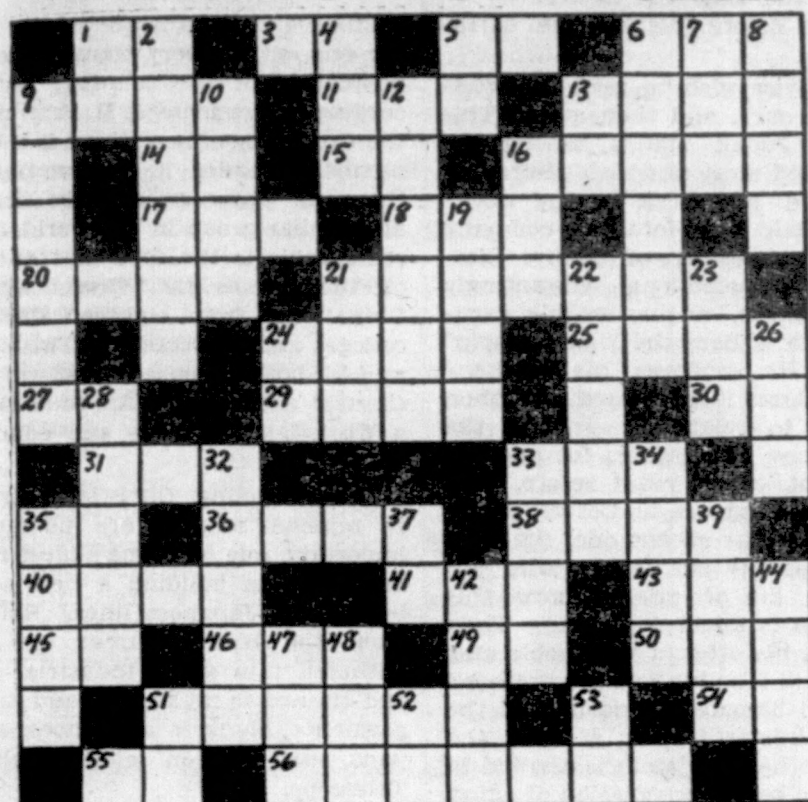
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## OUR CROSSWORD PUZZLE



"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."—Matt. 5:42.

## CHARITY

## HORIZONTAL

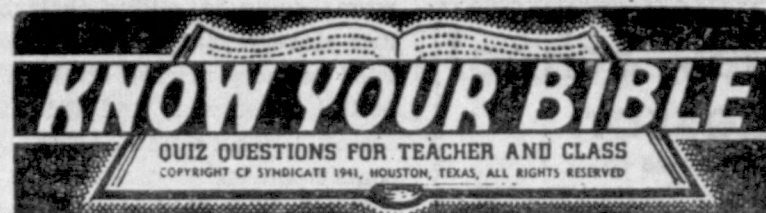
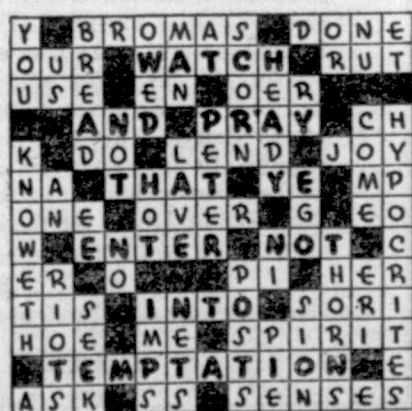
- 1 Nova Scotia.
  - 3 "For with the same measure that ye mete withal, . . . shall be measured to you again," Luke 6:38.
  - 5 "For where your treasure . . . there will your heart be also," Luke 12:34.
  - 6 Third person singular of have
  - 9 "neither . . . corrupteth" Luke 12:33.
  - 11 "when he saw Jesus afar. . . , he ran and worshipped him" Mark 5:6.
  - 13 "when thou doest alms, let not thy . . . hand know what thy right hand doeth" Matt. 6:3.
  - 14 Lava (Hawaiian).
  - 15 ". . . and sell that thou hast, and give to the poor" Matt. 19:21.
  - 16 "and fine linen, and coral, and . . ." Ezek. 27:16.
  - 17 Vine.
  - 18 Lieutenants.
  - 20 "this poor widow hath cast in . . . than they all" Luke 21:3.
  - 21 "And thou shalt be . . . ; for they cannot recompense thee," Luke 14:14.
  - 24 "And distribute unto thee . . ." Luke 18:22.
  - 25 "that thou shouldest be for salvation unto the . . . of the earth" Acts 13:47.
  - 27 District of Columbia.
  - 29 "pressed . . . , and shaken together, and running over" Luke 6:38.
  - 30 Western Continent.
  - 31 Royal Irish Academy.
  - 33 And so forth.
  - 35 "Give . . . every man that asketh of thee" Luke 6:30.
  - 36 ". . . , and it shall be given unto you" Luke 6:38.
  - 38 "Is not the life more . . . meat" Matt. 6:25.
  - 40 United States Military Academy.
  - 42 Beginning of the alphabet.
  - 43 Member of the Society of Antiquaries (L. Societatis Antiquariorum Socius).
  - 45 Recording Secretary.
  - 46 Anion.
  - 49 ". . . sinful nation" Isa. 1:4.
  - 50 "and . . . them about thy neck" Prov. 6:21.
  - 51 Jeers.
  - 54 Low Latin.
  - 55 "do not your alms before men, . . . be seen of them" Matt. 6:1.
  - 56 "The blind . . . their sight, and the lame walk" Matt. 11:5.
- Our text is 3, 5, 20, 21, 35, 36, 38, 55 and 56 combined.

## VERTICAL

- 1 "where . . . thief approacheth" Luke 12:33.
- 2 "and his . . . shall look toward the east" Ezek. 43:17.

- 4 To dress (slang).
- 5 "... thou wilt be perfect" Matt. 19:21.
- 6 "and thou shalt have treasure in . . ." Mark 10:21.
- 7 Astern.
- 8 "come forth a rod out of the . . . of Jesse" Isa. 11:1.
- 9 "call the poor, the . . . , the lame, the blind" Luke 14:13.
- 10 "give alms of such things as ye . . ." Luke 11:41.
- 12 "and come, . . . me" Luke 18:22.
- 13 Life Guards.
- 16 "meek, and sitting upon an . . ." Matt. 21:5.
- 19 Sea bird.
- 21 Sound of disapproval.
- 22 "That thine alms may be in secret; and thy Father which . . . in secret himself shall reward thee openly" Matt. 6:4.
- 23 Doctor of Dental Surgery.
- 24 Paid.
- 26 "shall . . . all manner of evil against you falsely, for my sake" Matt. 5:11.
- 28 "take up the . . . , and follow me" Mark 10:21.
- 32 "of him that taketh away thy goods ask them not. . ." Luke 6:30.
- 33 Produce designs on steel, copper, glass etc.
- 34 "she of her want did . . . in all that she had" Mark 12:44.
- 35 "from him that would borrow of thee . . . not thou away" Matt. 5:42.
- 37 Each.
- 39 "And I will fasten him as a . . . in a sure place" Isa. 22:23.
- 42 "And . . . things of the world, and things which are despised" I Cor. 1:28.
- 44 ". . . that ye have, and give alms" Luke 12:33.
- 47 Over (cont.).
- 48 Born.
- 51 "Let your light . . . shine before men"

## Answer to Last Week's Puzzle



Can you answer the four Biblical questions below? One correct answer is passing; two are fair; three are good, and four perfect.

1. Weapons to be used in war times are mentioned in the Bible. Can you quote, or find this reference?

2. Bread today is sold by weight. Where in the Bible does it refer to "ten women baking bread by weight"?

3. "A wolf in sheep's clothing." You have heard this phrase, which fits all dictators. Where did it originate?

4. There is a rhyme naming the apostles in numerical order. Commit to memory for east remembrance.

## FROM THE PENS OF GREAT MEN AND WOMEN!

"One smile can glorify a day, one word new hope impart; the least disciple need not say there are no alms to give away, if love be in the heart."  
—Phoebe Cary.

Number 26 of a series. For permanent record, clip and paste in scrapbook.

(Correct answer on page 15.)

## A BUSY AUGUST

I had the pleasure of preaching in three states during the month of August. The first week I was in the Baldwin county Baptist encampment at Camp Glory, Perdido Beach, Ala. It was a glorious week. Returned missionaries from India and China were there, also the Alabama state W. M. U., Sunday school and B. T. U. workers. I had the Bible hour each morning and preached an evangelistic sermon each night. One young man surrendered to preach, one fine girl was converted.

The second week we were with Brother W. M. Tabb and his good church at Little Bahala, Lincoln county. This is my old home church—where I was converted, licensed to preach and later served as pastor. I had the privilege of staying in the home of my mother. The special "Old Folks Service" will be long remembered. Over fifty percent of the congregation was over sixty years old. Three brothers, Isham Smith, 82 years; Jim, 86, and Steve 91, attended the meeting regularly.

The last two weeks, 16-30, we were in a revival at Devers, Texas. Rev. R. L. Herring, Jr., is the promising young pastor. He and his wife are both products of Clarke College. We experienced a Texas hurricane that reached a velocity of seventy miles per hour, did much damage, but killed no one; also a heated senatorial election. There were ten professions of faith, one by letter and a number of re-dedications. We went on to see our son, Montie, Jr., who is a cadet in the air corps at San Antonio. Arrived home Wednesday, Sept. 2, thankful to be home. Doxology.—Montie A. Davis.

"It is the lot of everyone to tread, for a time, the dreary road of discouragement. It is wrong for us to yield to discouragement; it is bad for us and for everyone around us. We ought to set ourselves resolutely against depression."  
—George W. Truett.

"There are, it may be, many voices, and none without signification."—St. Paul.

Matt. 5:16.

52 Roman Catholic.

53 Psalm beginning "Hear me when I call, O God of my righteousness."

**ITCHING OF ECZEMA**  
For quick, long-lasting relief, apply comforting, medicated  
**RESINOL**

## A REVIVAL OF RELIGION MUST COME

(Continued from Page Twelve)

fering the consequent results of disobedience—is nothing more than moral anarchy and the action of a traitor.

And the time is short. Soon the spirit of hate will arise high in the hearts of our people. As the casualty lists mount, as the war progresses and the propaganda gets rawer and more intense, the spirit of our people will be moved by animal passion—when that happens, a revival of religion will be impossible until the passion has exhausted itself. I'm telling you—from my heart, with all the earnestness of my soul—A REVIVAL MUST COME, AND NOW, AND BY YOUR HELP.

—BR—  
"President Roosevelt has said 'No pleasant fate awaits a beated America.' It is the feeling of a great many people that if America is beaten, alcohol will be one of the major, if not the major, causes of that outcome."—Forrest C. Feezor.

## Here's one TABOO a girl can forget when she wants relief

You can thank your lucky stars that women are no longer squeamish about discussing their troubles. Otherwise you might never know of the 2-way help that CARDUI may bring when nervousness, headaches and cramp-like pain are due only to periodic functional causes.

Many women find that, started three days before the time and taken as directed, CARDUI aids in relieving functional periodic discomforts. Used as a tonic, CARDUI often wakes up sleepy appetites, aids digestion by increasing the flow of gastric juices, and thus helps to build up resistance against the days it's needed most. Try it!

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**Baptist Record**  
Jackson, Miss.



## Sunday School Lesson

Prepared By  
Prepared by Bracey Campbell

Lesson For September 20  
JUDAH, AN EXAMPLE OF  
SELF-SACRIFICE

Bible Lesson: Genesis 43-46

Printed Text: Genesis 44:18-34  
Introduction.

Read all the story, chapters 43-46. Thus you will have the lesson setting. You will then know where: Canaan and Egypt; who: Jacob, who was also known as Israel; Israel's twelve sons, of whom only eleven were with him in Shechem, in the lower borders of Palestine, known in those days as the land of Canaan; Joseph, prime minister of Egypt, though his father and his brothers did not know it; why the meeting: the famine in the land which made it necessary for the brothers of Joseph to go down into Egypt to buy grain from their brother, he not being known to them. This journey down into Egypt was the second which the brothers of Joseph made for the purpose of buying corn for food.

I. Viewing the Approach. Genesis 42. Have the joy of reading this chapter. On yesterday evening, my young son, just entering the service of the country as a naval aviation cadet, read this whole story with me, and we got joy together from reading it. This morning early while the wife still slept, I read it again. The pleasure I got from reading it was even greater than at the first.

This chapter tells of the first visit of the brothers of Joseph to Egypt. But the character most prominent in this whole passage is not Joseph but God. He had planned for the brothers of Joseph their journeys to Egypt, and that they should abide there. Egypt was in every way a better land for the rapid growth of a nation than the broad pasture lands around Shechem. River valleys are the sections of the earth that bear the largest populations, and it is river valleys that population grows most rapidly.

Jacob could have found no reason for leaving his comfortable home at Shechem, but it was much better in the thought of God for Jacob's children to grow in the more highly civilized and densely populated region of Egypt. So God over-ruled Israel, and He did it by allowing certain circumstances to develop and hedge Jacob's pathway in. The particular one was a famine. But God does not send famines; the devil sends famines. I heard a United States senator from Mississippi say, only a few years ago, "The Lord does not send depressions; the devil makes depressions." So you and I may reason of any event or succession of events which the state of our hearts may call a calamity, while God is all the time shaping the course of events for our good.

Ponder this absorbing story. Note how Joseph accuses his half-brothers of being spies, and how this accusation awoke the memory of their

wrong-doing in selling their brother into slavery years before, and awakened memory pricked awake a slumbering conscience, and led them to reason, "Therefore is this distress come upon us."

Joseph kept Simeon a prisoner and allowed his nine brothers to return to their father with the understanding that Simeon might be restored to them if Benjamin, the younger brother of Joseph, were brought back. When the brothers told their father of this condition, he declared that he would not consent to the fulfillment of it. The old man who had been trickster in his youth was now reaping the bitter fruits of his early trickery. He mourned Joseph as dead; he thought Simeon was lost to him because Simeon was prisoner in Egypt, whereas Simeon was perfectly safe, and faring very well, indeed; he thought that the taking of Benjamin down to Egypt would be the loss of the lad forever. All these sources of grief were very real and very bitter to Israel, and the fact that they were all ill-founded detracted nothing from their heaviness for him.

II. Benjamin Goes Down with His Brothers on the Second Journey. 44:1-44:34.

Aged Israel had to consent to send his youngest son, the only full brother of Joseph, down in Egypt. It was only by doing so that he could get bread, and stark necessity forces many a man to do what at first he thought he would by no means do.

Tidings of the arrival of his brothers at his capital soon found the ears of Joseph, and he saw that they had brought back with them his brother Benjamin. Joseph ordered a dining at his own home for his brothers, and they were apprised of that. It struck consternation to their hearts, because they being ignorant of Joseph's identity, could not conceive of their being invited to a banquet in the home of the prime minister from any purpose of friendliness. So they sought out the steward of Joseph's house and made earnest declarations that they had been on the former visit innocent of any evil purpose, and that they were now coming only with the harmless purpose of buying food. They were dazed and disturbed at an unexpected good fortune. Do you suppose that they thought themselves unworthy of the good fortune which had now befallen them?

It is interesting to trace the steps by which Joseph sought to learn whether his brothers had ceased to be envious and jealous as they were when they had sold him years before. Note the trick by which he got possession of the person of Benjamin. Did Joseph do this in order to test the

love of his brothers for their young brother and their old father?

II. Judah Before Joseph. Gen. 44:18-33.

Would you wish to read this passage but once, and then quit? This plea of Judah stands among the noblest and most unselfish utterances on record anywhere in the world. Here Judah rises into the company of the great pleaders of history. Simple, strongly emotional, vibrantly compassionate, unquestionably earnest, Judah is here the "lion's whelp" indeed. He confesses his brothers' guilt, declares it discovered, and then proceeds to relate the grief of the aged father, who grieves for one son who went away years before, and came again no more, and of the young brother of that absent one, the consolation of the old father, who will assuredly die of grief if now this young son is taken from him. Then he makes his offer, a very noble one, that he will take his younger brother's place and become a bondsman of the prime minister forever, if only the young brother Benjamin is allowed to go back to be the consolation of aging Jacob.

"For thy servant became surely for the lad unto my father, saying, 'If I bear the blame to my father for bringing him not unto thee, then shall ever.' Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

Do you know of anything more sublimely heroic than this? Judah knew that Benjamin held a higher place in Jacob's love than Judah did, and in spite of this, he was willing to take the lower place and become a slave that his father might have the presence with him of the child of his old age.

IV. God Over All.

Here is my folly: I thank God for only the good things. I know that the rough places are those which do the most to polish the heart, but I still long for the smooth places, and

## CHRISTIANS IN CHINA

Chinese Christians are said to number one out of every thousand of the population of the country; but, according to President J. H. Franklin, of the Crozier Seminary, there is a larger number of leaders in the five hundred thousand Christian Chinese than in any similar group in the world. More remarkable is the fact that one-half of the names in "Who's Who in China" are from eighteen Christian colleges and universities. This speaks well for both Chinese Christianity and Chinese education. (An education in a Christian school is the education plus.—A. L. G.)

China's young Christians, trained in mission schools, are playing an important role in China's most recent adventure in building a new society behind the Japanese lines. Refugees from the bombed areas are being gathered into small industrial units, and trained to make soap and padded garments, blankets and shoes, frying pans, and cotton cloth.—Religious Telescope.

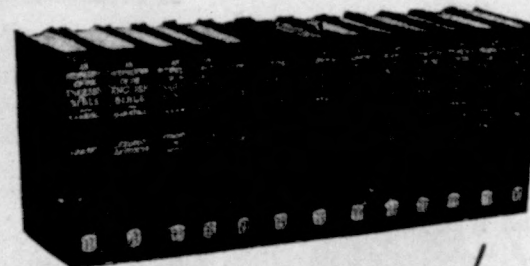
—BR—

The Baptist Missionary Society of Great Britain has gone back to Kettering for its headquarters. It was there that this great missionary society was started under the leadership of William Carey, who afterwards became the great pioneer of the modern missionary movement.

the roses without the thorns, for friends who will speak peaceably, and for critics who will utter only the words of approval. I am prone to cry out at each rebuff that turns life's smoothness rough.

But I can advise you, brother, in a very fine way. I can tell you that God builds big men through adversity, and brings His will to pass along very devious ways. It was so He brought the sons of Israel together again, and to cause Joseph at the last to remind them, "And as for you, ye meant evil against me: but God meant it for good, to bring to pass, as it is this day, to save much people alive."

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### Answer these three Questions and make a good laxative choice

Ques. Can any laxative be of help when you feel listless, logy, or have a coated tongue? Ans. Yes, if those conditions are the result of constipation. Ques. Why has Black-Draught been such a favorite laxative with four generations of users in the South? Ans. Because it is purely herbal, and usually gentle, thorough, prompt when directions are followed. Ques. What's another reason for Black-Draught's great popularity? Ans. It costs only 25c for 25 to 40 doses.

Don't wait! Get Black-Draught in the familiar yellow box today. Many prefer the new granulated form. Follow label directions.

To Relieve  
Misery of

**COLDS**  
*Take* **666**  
LIQUID, TABLETS, SALVE, NOSE DROPS



CHANGES AMONG THE CHURCHES

Called And Accepted

H. D. Anderson, Heath Springs, S. C.  
W. M. Bodlein, New Hopewell, Knoxville, Tenn.  
Guy E. Brown, First, King City, Mo.  
Glenwood Buzbee, Maysville Okla.  
W. H. Colson, Deming, N. M.  
Ross E. Dillon, Calvary, Kansas City, Mo.  
R. H. Dorris, Ira, La.  
J. M. Flowers, Chaplain, U. S. N., Great Lakes, Ill.  
H. E. Gaddy, Sylvania, Ga.  
Welsh B. Green, Jones' Creek, La.  
K. M. Goode, Gyer Springs, Ark.  
Jack Hanna, Haile Church, near Borger, Texas.  
A. B. Hawkes, First, Rock Hill, N. C.  
A. T. Hayes, Clinging Ridge church, Cleveland, Tenn.  
P. B. Henderson, Heflin, La.  
J. Herrick Hall, co-pastor, Fifth church, Washington, D. C.  
Lewis Jacobsen, First Des Moines, Iowa.  
Howard B. Lytle, Macedonia, Palatka, Fla.  
William Kitchen, Jr., First, Ludowici, Ga.  
L. D. Mitchell, First, Tucumcari, N. Mex.  
W. J. Morton, First, Umatilla, Fla.  
G. C. Seidenspinner, Inman Mills, S. C.  
A. L. Shaw, Rochester, Ky.  
James M. Shelburne, First, Danville, Va.  
Hicks Shelton, Memorial, Murray, Ky.  
Aubry Short, First, Spur, Texas.  
C. O. Simpson, Trenton, Tenn.  
W. Alvin Squyres, Calvary, Lawton, Okla.  
Earl F. Stirewalt, Jefferson tSreet, Dublin, Ga.  
B. Boyd Smith, Central, Lawton, Okla.  
Noel M. Taylor, First, Marion, Ill.  
A. A. Thacker, Fordsville, Ky.  
C. A. Ticer, Garber, Okla.  
Eric L. Titus, First, Chicago, Ill.  
E. C. Tyner, First Dade City, Fla.  
C. M. Warren, First, Cowpens, S. C.  
Houston Walker, Calvary, Cortez, Colo.  
Otis Williams, Wilsonville, Ala.  
George Wood, Driftwood Church, Mo.  
Garnette Worthington, Antioch, Hannibal, Mo.  
Geo. W. Wright, Elksville, Ill.  
**Died**  
Z. J. Amerson, Georgetown, Ky.  
J. M. Buckaloo, Mt. Olive, Ala.  
J. H. Bender, Knoxville, Tenn.  
C. T. Culpepper, Notasulga Church, Ala.  
A. Wayne Coltharp, New Harmony, Smith county, Texas.  
W. J. Caines, Wadley, Ga.  
J. R. Henderson, West Blocton, Ala.  
Luther Kersey, Pittsylvania county, Va.  
Joseph M. Long, Hyattsville, N. D.  
D. F. McCoy, Atlanta, Ga.  
John M. Via, Poteau, Okla.

BR

"Is it true that it costs \$100 to have your family tree looked up?"

"Well, not exactly—\$5 to have it looked up and \$25 to have it hushed up."

BR

Alcohol and war do not mix any better than alcohol and gasoline.—Dr. Geo. B. Cutten.

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The cleansing and soothing action of  
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**OLD RELIABLE EYE WASH**  
brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
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CHANGES AMONG THE CHURCHES

Resigned

L. B. Adler, Bowlegs, Okla.  
Garland Anderson, Coweta, Okla.  
Otis D. Ashworth, Juniper Grove, Poplarville, Miss.  
H. B. Atherton, Vineland, Ill.  
P. D. Bragg, Carthage, Miss.  
John D. Barbee, First, Madison, Tenn.  
D. D. Barber, Erick, Okla.  
E. W. Bloomquist, Clarksburg, W. Va.  
J. L. Boyd, 41st Avenue, Meridian, Miss.  
H. D. Boyd, Vienna and Gilgal, La.  
Guy E. Brown, Curryville, Mo.  
D. T. Brown, Blanchard, La.  
J. W. Cammack, Fork Union, Va.  
C. F. Chandler, Mt. Olive, Laurens Association, S. C.  
Roy Carner, Biltmore and Glen Allen, near Richmond, Va.  
Cecil G. Carter, Westernport, N. D.  
L. C. Chandler, First, Randleman, N. C.  
W. P. Cure, Hollister, Okla.  
Augustus B. Dorrough, Mt. Paran church, Atlanta, Ga.  
J. Lyn Elder, Lyndon, Ky.  
T. H. Farr, Whitfield Memorial, Pensacola, Fla.  
W. W. Ferguson, Greenbrier, Tenn.  
Gerald K. Ford, New London, N. C.  
J. W. Ford, Immanuel, Baltimore, Md.  
John D. Freeman, Executive Secretary, Board of Missions, Tenn.

BR

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Louisville First	328	61
Cross Roads (Webster)	78	
Montevista	109	51
Bear Creek (Attala)	36	18
Bethlehem (Jones)	64	88
Wallerville	84	54
Olive Branch	99	64
New Fellowship (Jasper)	54	
New Albany	355	93
Crystal Springs	337	164
Antioch (Attala)	8	
Double Springs	65	
Calvary Jackson	830	216
Jackson First	857	245
Olive Branch, Sept. 6	79	69
Double Springs, Sept. 6	55	
Montevista, Sept. 6	89	31
Bear Creek (Attala), Sept. 6	92	
Brookhaven, Sept. 6	409	135
Napoleon (Hancock)		
Sept. 6	43	26
Bethlehem, Sept. 6	63	50

BR

"The world is our battlefield. This is our school and some of the examinations are searching. Afflictions prepare us for a greater work."—George W. Truett.

You Women Who Suffer From  
**HOT FLASHES** then  
**CHILLY FEELINGS**

If you—like so many women between the ages of 38 and 52—suffer from hot flashes, weak, dizzy, nervous feelings, distress of "irregularities", are blue at times—due to the functional middle age period in a woman's life—try taking Lydia E. Pinkham's Vegetable Compound at once. It's the best known medicine you can buy that's made especially for women.

Pinkham's Compound is famous to relieve such distress. Taken regularly—it helps build up resistance against such annoying symptoms. It also is a fine stomachic tonic.

Thousands upon thousands of women—rich and poor alike—have reported benefits. Time and again Lydia Pinkham's Compound has proved some women's happiest days often can be during their "40's". Follow label directions. Worth trying!

TO THE SENATE OF THE UNITED STATES:

SENATORS THEO. G. BILBO AND WALL DOXEY:

We the members of the Calvary Baptist Church of Ellisville, Mississippi, in conference assembled, do hereby petition and urgently request Senators Theo. G. Bilbo, and Wall Doxey, of the United States Senate to take immediate action to prohibit the sale and distribution of intoxicating liquors in or near the Army, Navy, or Marine camps, or any of our armed forces headquarters during the duration of war.

We are thoroughly convinced, that this is a world conflict in which sober men and women must win the victory for a better world, and that the immoral conduct of drunken soldiers or any one else in or near our armed forces must lead to the destruction of our morale, and to the final defeat of our arms if something is not done quickly to remove this terrible evil.

Done by order of the church in conference this the 6th day of Sept. A. D., 1942.

(Signed)

A. J. LINTON, Moderator,  
R. M. BUSH, Clerk.

BR

The man who really believes in his religion will believe in it enough to pay for its propagation.

Answers To  
Know Your Bible

Feature on page 11.

1. (Weapons): Paul describes them in Second Corinthians 10:4-5.

\*\*\*

2. ("A wolf in sheep's clothing"): It is a combination of lines found in Matthew 7:15.

\*\*\*

3. (Bread): Look it up in Letiticus 26:26.

\*\*\*

4. (Apostle's rhyme): This is the way the disciples run: Peter and Andrew, James and John; Philip and Bartholomew, Thomas next, and Matthew, too; James, "the less," and Judas, "the greater"; Simon, "the zealot," and Judas, "the traitor."

He who is short with his friends will be short of friends.

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TO THE MODERATORS  
OF ASSOCIATIONS

DEAR FELLOW WORKERS:

At the meeting of your association this year will you please give as much time to the RECORD as your program will permit.

You can be of invaluable service to the RECORD and to Mississippi Baptists by helping to make our people more and more RECORD-conscious, more and more RECORD-minded.

Let me suggest a few specific ways in which you can help with the promotion of our paper.

FIRST: Allow sufficient time on your program for an adequate presentation of The Record's aims and purposes.

SECOND: If you do not already have a general representative of The Record in your association, be sure to elect one when you meet.

THIRD: Make sure that every church in your association has its own Record representative.

FOURTH: Urge the prompt renewal of all subscriptions when they fall due.

FIFTH: See that the EVERY FAMILY plan is explained. This popular and progressive Plan has enabled The Baptist Record to increase its circulation from 4,001 in 1935 to 26,000 in 1942. It must have some merit.

SIXTH: At the very first session appoint some one to receive subscriptions for The Baptist Record. Ask them to send in the names and money promptly.

SEVENTH: Remember that The Record stands for the promotion and the progress of our entire Christian program, and for the highest interests of our Baptist life.

Cordially yours,

A. L. GOODRICH, Editor.

OUR AIM: To inspire and to inform Baptists and to promote Baptist affairs.



# BAPTIST MISSIONS AMONG CHOCTAWS IN MISSISSIPPI

Article Two: Early Missions—Various Agencies  
By Eugene I. Farr

The Catholic French along the gulf coast traded with the Choctaws, and the Protestant English from the Atlantic Seaboard traded with the Chickasaws. From this trade rivalry developed the devastating Chickasaw-Choctaw wars. Think of it! Red brothers slaughtered each other over a religious schism about which they were totally ignorant.

Bienville, who was governor of the French colony at Biloxi, appealed to the Ministry of Colonies for missionaries so as to get a better hold on the Choctaws and thus thwart the efforts of the English who already had the Chickasaw trade and were making advances to the Choctaws. In 1705 Pontchartrain writes to Bienville, "Gentlemen of the Foreign Missions are sending two priests to Louisiana who are to go and settle among the Choctaws and Chickasaws in order to preach there the enlightenment of the faith." This was carried out by the sending of Father Michael Beaudouin, a Canadian, to the Choctaws at Chickasawhay Village (Enterprise) at the confluence of the Chucky and Okatibbee rivers. He arrived in 1725 and during the eighteen years of his stay came to have great influence, but he did not make many converts. He was transferred to New Orleans after Bienville complained to Maurepas that Beaudouin took a hand in everything except his mission and was losing out.

White settlers were comparatively few in Mississippi until after the Revolutionary War. They were beginning to overflow from the Atlantic Seaboard during the last decade of the Eighteenth Century, and they came in increasingly large numbers during the early years of the Nineteenth Century. About this time the American Board of Commissioners for Foreign Missions began their work. It was the outgrowth of the "haystack prayer meeting" at Andover, Massachusetts. It grew out of the missionary fervor of Mills, Hall, Judson, Newell, and Mott. This was not a Baptist group (Judson was later on), but they paved the way for Baptist missions among the Choctaws.

The American Board of Commissioners established a mission at Brainerd in Tennessee among the Chickasaws. The Choctaws heard about it and invited them (1815) to establish a mission in their territory. This request was not immediately granted, but Rev. Cyrus Kingsbury was sent in 1818 and did begin what proved to be a fruitful work at Elliot, Mississippi. The same agency established its famous Mayhew Mission in 1829 at Mayhew, Mississippi.

Perhaps the outstanding native connected with the Mayhew Mission was David Folsom. He was elected and served as Mingo of the northeast district 1826-30. Not only did he believe in the work done by the Mission, but he also went to military lengths to protect and sustain it.

Another Choctaw chief of this time who made a distinct Christian contribution was Greenwood Leflore. His leadership as chief shows an emphatic Christian reflection. It is said that with the missionaries Leflore favored the signing of the Dancing Rabbit Creek Treaty in 1830 and the removal of the Choctaws because of his opposition to whiskey.

Jasper county provided the site for another mission. No indication is given of the denomination fostering the work; but since the missionaries came from Massachusetts and at this particular time, it is inferred that they were Protestant and probably connected with or influenced by the American Board of Commissioners. This Six Town Mission was established in 1825 by a man named Bardwell. It was closed in 1833 or 1834.

The only purely Baptist work of this time that touched the Mississippi Choctaws was that of Colonel Richard Mentor Johnson who operated a mission school owned by the Kentucky Baptist General Association. In 1825 there were as many as twenty-five boys from Mississippi in this school. It is regretted that more is not known of this distinctly Baptist mission project.

With the signing of the Dancing Rabbit Creek Treaty (1830) many of the Choctaws left Mississippi and went to their new location in the Choctaw Nation (now Oklahoma). This soon brought an end to the mission work already begun because

# NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB  
A DEBTLESS DENOMINATION BEFORE 1945

Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62.

It is our hope that Mississippi Baptists will do the heroic thing in sending \$100,000 to be used in the next bond call. We are "dead in earnest" about it! Some of it will come through the Cooperative Program and Five Thousand Club. The most of it MUST come through the NOW CLUB!

If we call \$100,000 of our Education Commission bonds next time we will save \$60,000 in interest, for it will cover a period of ten years, taking the bonds of 1952, 1953, and 1954. Let us do it!

Having saved \$75,000 interest on bonds already called, that will bring the total in interest savings to \$135,000 at that date, provided it is less than a year from this writing. We think it worthwhile!

IT CAN BE DONE! IT SHOULD BE DONE!  
What do you say, Mississippi Baptists?

MISSISSIPPI BAPTIST EDUCATION  
COMMISSION

Box 530 Jackson, Mississippi.

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the treaty found its strongest supporters among the Christian Indians. The Choctaws boasted that they had never shed the blood of the whites in battle. So now they were willing to give up all they had—hunting grounds, homes, lands, graves of their ancestors, all—to preserve that boast and to get away from the contaminating influence of the white man's "firewater."

# INFLUX OF DEFENSE WORKERS CAUSES PROBLEM AT PASCAGOULA

(Continued from Page One)

the local dives, took notes and pictures of the situation and then called in the parents of his congregation.

"Now," he said, "I'm going to show you where your children are spending their evenings." He produced case records and pictures. From this and like campaigns of ministers in Pascagoula has grown a vice drive supported by local police and editors.

The churches in every defense town that I visited have tried many "side shows" to "lure" workers into the church. They have sponsored free movies, free dances, chickens dinners and bingo, only to discover (along with the USO) that workers do not come to such affairs.

The churches have learned this fundamental lesson once again: men are attracted to the church as always, only by sincere friendliness which comes not from "every member canvasses" or organized, high pressure visitations, but from slowly developed mutual interests and help. Where the churches have been successful in attracting and aiding new members, it has been through the kindly, unselfish acts of church members who welcomed the workers into their own lives and then into their church.

# FRANK FAIR IS CHAIRMAN OF "MOTHER" BERRY MEMORIAL

Blue Mountain, Miss., September 12—Frank Fair, business man of Louisville, and district governor of Rotary International in 1940, has accepted the general chairmanship of the "Mother" Berry Memorial, and is building a state-wide organization from among the friends of Mrs. Berry.

Mrs. Tom Hederman and Mrs. O. B. Taylor, of Jackson, have agreed to serve as co-alumnae chairmen of the campaign. D. H. Hall, business man of New Albany, has accepted the chairmanship of the general special gifts committee.

Mr. Fair states that the campaign will not be along church lines, but every friend of "Mother" Berry will be given an opportunity to help.

# THE SUNDAY SCHOOL AND WAR BONDS

By Nellie Taylor Ross, Director of the Mint,  
Former Governor of Wyoming

(From Sunday School Digest)

It is difficult for us in this wonderful free land to grasp the fact that there are millions of once happy, bright-eyed well-cared-for children in the conquered countries of Europe, suffering hunger and other cruel privations, the marks of which they will carry to their graves. Nor can we fully sense, at this distance, that a multitude of parents, tortured of mind and body, are languishing in concentration camps; that outraged citizens in untold numbers are being shot in the back for daring to denounce their persecutors.

Our young, strong men have gone to fight to the death to save our liberty. The number who must die depends largely upon the amount of equipment which we, left behind, send them, and the speed with which it goes. For it is certain they cannot win battles without guns and tanks and planes, and the food to make them strong for the fight.

This is everybody's war; even the boys and girls have a part in defending their liberty. There is scarcely a child so poor that he cannot buy a few war savings stamps to help win the war; children in prosperous families can buy many stamps, and small bonds, from their spending money by denying themselves indulgences and even some comforts. The total, assuming that all did their level best, would undoubtedly mount into a startlingly important sum.

The fine boys and girls of America will, without doubt, respond with patriotic fervor when once they are fully awakened to the fact that by their united financial aid to the government they may hasten the day of victory, and the return to the earth of the peace and good will among men for which we all yearn, and which our Christian religion symbolizes.

# MAKE HIS PATHS STRAIGHT

Being a regenerated blood-bought servant of our Lord and Saviour Jesus Christ, being obligated and having the privilege of consulting people whom I meet about Christ, about the salvation of their souls, I get many different answers. I was recently on the street in Jackson when I bought a paper from a paper man to get a chance to ask him about his soul. His answer was: "I ought to be a Christian, I suffer enough." I did not get a chance to talk with him much more. His answer didn't satisfy me; neither does it satisfy Christ for a person to say he, or she, ought to be a Christian. Just anybody can say, "I ought to be a Christian"; but it takes courage and determination to be a Christian. It takes conviction, conversion, repentance and regeneration to be a Christian. After, and not before, these four things happen to a person can he or she make his paths straight.

I give you another answer very commonly I receive—"Are you a Christian?" —Well, yes, I, I, I try to be, I don't live as good as I ought to, but er—er, I know a lot of people who claim to be good, who do things that I won't do." That kind of person needs the love of Christ in his heart; to have the joy of salvation; then will he be moved by compassion, for those people claim to be Christians and will do things that he will not do.

As John the Baptist preaching in the wilderness of Judea—"Prepare ye the way of the Lord; make His paths straight." St. Mark 1:4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

This world needs to repent. Nothing other than the sins of the world have brought on this destruction that we now face. We grieve about our boys, our loved ones, who are taken away and slaughtered, but how much do we think about the cruel death our Lord suffered on the tree at Calvary. Christ said—"He that will save his life will lose it; but he that will lose his life for my sake, the same shall save it." The only way we will ever have peace is to get back to God; and the only way to get to God is through Jesus Christ our Lord. May all Christian people pray to that effect. Prepare ye the way of the Lord, make His paths straight.—Rev. Homer McDonald, Lena, Miss.

"As we go down off this mountain, let us recommend ourselves and go and to speak and to do what the Lord has for us to do."—George W. Truett.